

**Religious Education for Harmony and Balance:
A Model of Adult Religious Education Based on the Yin/Yang
Philosophy**

**A Dissertation
presented to
the Faculty of the
Claremont School of Theology**

**In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy**

**by
You Sook Ju
May 2009**



CLAREMONT
SCHOOL OF THEOLOGY

This Dissertation, written by

You Sook Ju

under the direction of her Faculty Committee and approved by its members,
has been presented to and accepted by the Faculty of the
Claremont School of Theology
in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

Faculty Committee:

Elizabeth Conde-Frazier, Chairperson
Susan L. Nelson

Dean: Dennis R. MacDonald

May 2009

ABSTRACT

Religious Education for Harmony and Balance: A Model of Adult Religious Education Based on the Yin/Yang Principle

By

You Sook Ju

This study endeavors to contribute to religious education for harmony and balance between different faiths in Korea, by utilizing the hitherto largely unexplored yin/yang philosophy, the philosophy of harmony and balance in ancient China, from a religious educational perspective. In interpreting and evaluating religious education theories abounding in various perspectives of the traditional approach, contemporary theological approach, liberative approach, and feminist approach, I have discovered the ethos of separation under an either-or pattern in the structures and methods of religious education. In introducing and interpreting variant sources of the yin/yang philosophy, I have found that the principle of harmony and balance in the yin/yang philosophy contributes to religious education for harmony and balance within the both-and pattern.

The purpose of this dissertation is that education must develop learners who have an integrated, harmonious relationship with others. The principle of harmony and balance in the yin/yang philosophy is essential for creating a constructive harmonious relationship among people of different faiths through education. This reconstruction necessarily interweaves trans-disciplinary threads. In chapters 1, 2, and 3, I present a literature study of Korean evangelical communities and analyze and interpret the dominant themes in the study with special attention to themes of Christian exclusivism, religio-cultural issues, and

interreligious dialogue, engaging works of Paul Knitter, S. J. Samartha, Peter C. Phan, George Marsden, J. N. Farquhar, Choan-Seng Song, Bong, Thich Nhat Hanh, Koyama Kosuke, K. H. Ting, and Tongshik Ryu. In chapter 4, I introduce religious educational theories, engaging with works of Frank Gaebelein, Lois LeBar, Johanness Hofinger, Randolph Crump Miller, James Smart, Lewis Sherrill, Paulo Freire, Elizabeth Dodson Gray, and Mary Elizabeth Moore. I evaluate these scholars with special attention to the theme of religious difference in education. Chapter 5 identifies dynamics in the Eastern epistemology of harmony and balance in the yin/yang philosophy, and describe educational principles such as detachment and centering, rationality and intuition, and the yin/yang harmony derived from the yin/yang philosophy, engaging works of Greta Nagel and Diane Dreher, who contribute to designing structures and methods of education for harmony and balance by using the yin/yang philosophy. In chapter 6, I create models of religious education for harmony and balance for adults to foster interrelationship and wholeness among people of different faiths. The harmony and balance functions like didactic principles on which to base religious education in the category of both-and, which is holistic, harmonious, and interdependent.

By revivifying the ancient yin/yang principle from a contemporary educational perspective, I suggest that the principle of harmony and balance in the yin/yang philosophy brings out an alternative educational consciousness and vision for harmonious relationship among people who live in different faiths.

Acknowledgements

The present work would not have been accomplished without the support and encouragement of many different people who took part in the comments, suggestions, editing, and graphic designs at different points and to different degrees. I would like to name them as an expression of my deeply felt gratitude.

Each of the three members of my dissertation committee has given me his and her thoughtful suggestions and positive criticisms. Elizabeth Conde-Frazier was my mentor and the chair of the dissertation committee. It is beyond description how much energy and time she put into this project with her warm heart. Each conversation in her office and through emails left me encouraged, empowered, and affirmed my decision to write and finish a dissertation in this area.

This project also has been strongly supported by Kathleen Greider and Samuel Lee. These two professors directed me to the current discussions of women development theories and the yin/yang philosophy, and an interview study of Korean American women. They gave me their priceless suggestions particularly on the methodology of this dissertation. Their way of posing questions was very instrumental in clarifying directions I needed to go.

I thank my mother for her strong support through prayer. I owe thanks to my brother and his family's support from Korea. Lastly, I express my deep thanks to my husband Myung Hwan Jae who not only improved my insights into interfaith dialogues, but also challenged me in many conversations. Having studied Oriental medicine, he also gave

me his explanations, comments, and suggestions on the yin/yang philosophy in Taoism and this work in its present form.

Table of Contents

Chapter	Page
Introduction	1
PART 1: Themes of Contribution of Religious Issues to Religious Education	
1. Korean Evangelical Christian Communities	20
2. A Study of Religious Issues in Korea	47
Christian Exclusivism: “Remove the Napalese Goddess Tara”	47
Religio-Cultural Issues: “You Never Understand People”	60
Interreligious Dialogue: “We are Part of One Human Family”	74
3. Themes of Contribution to Education	85
Relationship	85
Separate Knowing	92
Wholeness	100
PART 2: Religious Education Theories	
4. Religious Education Theories	107
Traditional Theological Education	107
Contemporary Theological Education	110
Liberation Education	116
Feminist Education	121
Evaluations	127
PART 3: Religious Education in New Direction	
5. Structures and Methods of Religious Education for Harmony and Balance in Relationship Based on the Yin/Yang Philosophy	139
Epistemology in the Yin/Yang Philosophy	140
Religious Education Theories of Relationship	152
The Purpose and Role of the Teacher	163
Detachment and Centering	167
Rationality and Intuition	179
Harmonization of Yin and Yang	186

6. Models of Adult Religious Education for Harmony and Balance in Relationship Based on the Yin/Yang Philosophy	194
Learning by Objects	197
Integrative Reading of the Texts	203
Learning in Cooperation	210
Conclusion: Epistemological Implication, New Worldview, Educational Implication and Future Research	216
Bibliography	223

Introduction

This study explores how religious education can increase education for harmony and balance among different faiths in South Korea through the use of the Asian yin/yang philosophy. This study is a constructive synthesis of themes from the yin/yang philosophy in ancient China, Whiteheadian philosophy, a literature study of Korean evangelical Christian communities, and religious education theories. Emerging themes are used to articulate implications for religious education that enhances harmony and balance between different faiths.

Contributing to this body of knowledge is a literature study of Korean evangelical communities with special attention to Christian exclusivism, religio-cultural issues, and interreligious dialogue. Themes emerging from the study have been engaged in critical dialogue with scholars who address religious differences and contribute to religious education for harmony and balance between different faiths. This dissertation includes five types of research: a literature study of Korean evangelical communities; a literature study of religious issues embodied in Christian exclusivism, religio-cultural issues, and interreligious dialogue; a literature review of religious educational theories; a literature review of the yin/yang philosophy; and the construction of methods and models of religious education for harmony and balance between different faiths.

This dissertation particularly shows how the Korean evangelical conservative Christian community deals with the issues among different faiths. This community

identity as being within the “Replacement Model”¹ explains what the exclusivistic model is. Although this work speaks to Korean evangelical communities, other communities who also have an understanding of the replacement model when it comes to their relationship with other religions may also find this education model helpful.

Thesis

Creating a religious educational model for harmony and balance is a means for producing inclusive and holistic relationships among people of different faiths as well as Korean Christian adults who grew up in the context of diverse religions and have encountered the Christian exclusivism of most Korean evangelical communities. The Asian yin/yang philosophy is used to construct a religious education model for harmony and balance because this philosophy functions like didactic principles to promote learning environments that create the both-and, which is holistic, harmonious, and interdependent particularly in the context of Christian exclusivism and religio-cultural problems of interreligious dialogue.

A specific literature study of Korean evangelical communities can yield new insights into critical issues facing religious education in the context of religious diversity, through constructive dialogue with theories and practices drawn from the yin/yang philosophy.

The ultimate goal of this study is to contribute insights for providing educational

¹ Paul F. Knitter associates the Replacement Model particularly with evangelical Christians. The Replacement Model emphasizes the ontological and epistemological awareness of the uniqueness of Christ. Knitter is aware that there are evangelicals who are endeavoring to balance the particularist texts of the Bible that proclaims Jesus as one-and-only with the universalist texts that announce that God is a God of love who wills to bring all peoples to happiness and salvation. See Paul F. Knitter, *Introducing Theologies of Religions* (Maryknoll, NY: Orbis Books, 2002), see chaps. 1, 2, and 3.

structures, methods, models, and environments supportive of harmony and balance between different faiths for adults characterized by diversity in religions.

Harmony and balance from the yin/yang philosophy may influence theology, religious study, pastoral counseling, ministry, and education creating in people the potential for unique contributions to harmonious relationship in the private and public sphere, which can be evoked and enhanced through education. Philosophical research on the yin/yang philosophy reveals the harmonious relationship of the two polarities of yin and yang. The yin/yang philosophy can not only identify key concerns but also affect people's relationship in harmony and balance in positive ways that can be enhanced through education. The establishment of an epistemology of harmony and balance enables persons to recognize and trust interrelationship as a source of knowledge.

As I begin this study, I am answering the invitation made by the yin/yang philosophy of harmony and balance in relationship for the future conversation of religious education. The yin/yang dynamics of the Chinese thought system has valued the philosophical and spiritual significance of interrelationship in harmony and balance. At the very roots of Chinese thinking lies the principle of polarity, which is not to be confused with the ideas of opposition or conflict. Lao Tzu in the *Tao Te Ching* addresses this:

When everyone knows beauty as beautiful, there is already ugliness; when everyone knows good as goodness, there is already evil. To be and not to be arise mutually; difficult and easy are mutually realized; long and short are mutually contrasted; high and low are mutually posited...before and after are in mutual sequence.²

Yin (female and earth) and yang (male and heaven) are mutually dependent polarities

² Alan Watts, *Tao: Watercourse Way* (New York: Pantheon Books, 1975), 21-23.

which are pervasive everywhere. The key to the relationship between yin and yang is inseparability and mutual relationship. Within yin and yang there is unity and interdependence; there is always yin within yang, yang within yin.

One of the prominent aspects of the yin/yang philosophy is the understanding of the universe in relationship. Everything is the product of two dynamic forces of yin and yang, which are the polar manifestations of the Tao, the Supreme Ultimate. One inherently has the other, and vice versa; thus one has two.³ Second, the yin yang philosophy notes that opposites neither compromise nor repel each other but rather attract each other and thereby build a composite whole:

All things and beings are aggregates of the two tendencies of the yin and the yang---combined in various proportions---Its greatest emphasis is upon the coexistence of these opposite characteristics within a single entity or process.⁴

Things are understood not in terms of one exclusive of the other, but in the dynamic combination of those entities of opposition, contradiction, and paradox. Third, yin and yang are related in a reciprocal interaction: “Yin and yang, rest and motion, alternate with each other.”⁵ One cannot exist without the other. Rather, one coexists with the other.

Khiok-khng Yeo puts this reciprocal interaction in a succinct way:

Yin is yin because of yang and yang is yang because of yin. Yin needs yang to be yin; neither can exist without the other... Yin has part of yang, and yang has part of yin.⁶

³ TKD tutor: “Knowledge for Taekwondo Professionals: Yin-Yang (Page 1),” 2002-2008, ” [www.tkdutor.com/06Concepts/Psychology/YinYang/YinYang 01.htm](http://www.tkdutor.com/06Concepts/Psychology/YinYang/YinYang%2001.htm) (accessed March 17, 2008).

⁴ Nahum Stisken, *The Looking-Grass God: Shinto, Yin-Yang, and Cosmoloty for Today* ([Kyoto]: Autum Press, distributed by Weatherhill, 1971), 23.

⁵ M. Ekkeb, *The Tao Te Ching: A New Translation with Commentary* (New York: Paragon House, 1989), 93.

⁶ Khiok-khng Yeo, *What Has Jerusalem to do with Beijing: Biblical Interpretation from a Chinese Perspective* (Harrisburg, PA: Trinity Press International, 1998), 21.

The two opposite entities are interdependent. They contribute, correlate, and complement each other. Lastly, within the yin and yang dynamics there is harmony and balance. Opposites and contradictions can correlate together to create a whole and harmony. It is when the balance of the two is broken that something imbalanced and disharmonious enters into that which is harmonious. That is, perfect harmony between the two primordial elements means health, disharmony of one element brings disease and death.⁷ Both yin and yang enter into balance and harmony. The relationship in the yin/yang philosophy is described in terms of the dynamic of mutuality, reciprocal interaction, harmony and balance.

The epistemology of harmonious relationship is strong in the yin/yang philosophy, but was not extensively developed as to its implication for religious education in the literature. The time is right to construct the kind of religious education for harmony and balance based on the yin/yang philosophy. This study seeks to reconstruct and transform religious education by offering a slice of life from Asian fiction literatures through the yin/yang philosophy lens.

Statement of Problems

The central problem to be addressed in this dissertation is religious education, which fails to pose the ethos of harmony and balance among different faiths in the private and public sphere. This failure shows that polarities or oppositions still dominate much of

⁷ Sukie Colegrave, *The Spirit of the Valley: The Masculine and Feminine in the Human Psyche* (Los Angeles: J. P. Tarcher, 1979), 115.

religious educational theory and practice. The problem can be identified in several contexts.

The first aspect of my study is that exclusivism is the fertile ground out of which Christians' religious self and their perception of and relationship with others have emerged. Themes embodied in my literature study of Korean evangelical communities are: Korean evangelical Christians' experiences with people of different religions result in their sense of self in separation and division, and shape exclusive relationships with others; religious education in which Korean evangelical Christians experience "separate knowing" contributes to the destruction of personal relatedness and community; and people's experience with different faiths through interreligious dialogue is collaborative, mutual, deeply inter- and intra-personal. Themes embodied in my literature study of Korean evangelical Christian communities contribute both positively and negatively to religious education in new directions.

As the second aspect of my study, three main issues also emerge from my literature study of Korean evangelical community. First, structures and methods of education in religious institutions of Korean evangelical communities are focused on rationalism, which does not reflect intuition that invites learners' self-value and infinite potential. Second, religious education is focused on adherence to religious theories and doctrines. Third, persons understand reality in terms of separated parts rather than the integrated whole. They also understand the world in terms of division rather than harmonious growth.

Education must develop wholeness. Structures and methods of education must be

focused on developing harmony and balance among people through the harmony and balance of detachment and centering, rationality and intuition, and harmonizing of the opposites for wholeness. Such education develops harmony and balance between people of different faiths, teacher and student, and the teaching process.

The third aspect of my study is an overview of religious education theories: the traditional theological education, contemporary religious education, liberative education, and feminist education. Four main themes emerge from structures and methods of these educational approaches. First, these are the church or the theological school, which only proclaims the Christian message. This approach features the learner as recipient of the Christian message and the teacher as lecturer. It is the Holy Spirit who is regarded as the prior teacher in this approach.⁸ Second, the teaching process focuses on the lecture and memorizing of biblical passages.⁹ Third, learning occurs through women's experiences and experiences of the oppressed as the starting point of learning which is grounded in the Bible and Christian theologies.¹⁰ Fourth, the Bible is considered as the only source of revelation. The Bible is considered the standard of the goals and practices of Christian education.¹¹ Theology is considered the final norm for theory and practice of religious

⁸ National Association of Evangelicals for United Action. *Christian Education in a Democracy: The Report of the N. A. E. Committee*. By Frank Gaebelin (New York: Oxford University Press, 1951); Lois LeBar, *Education That Is Christian* (Westwood, NJ: Revell, 1958); and Johannes Hofinger, *The Art of Teaching Christian Doctrine* (Notre Dame, IN: University of Notre Dame Press, 1962).

⁹ NAE, *Christian Education in a Democracy*; Hofinger, *The Art of Teaching Christian Doctrine*; and LeBar, *Education that is Christian*.

¹⁰ Mary Elizabeth Mullino Moore, *Teaching from the Heart: Theology and Educational Method* (Harrisburg, PA: Trinity Press International, 1998); Elizabeth Dodson Gray, "Feminist Theology and Religious Education," in *Theologies of Religious Education*, ed. Randolph Crump Miller (Birmingham: Religious Education Press, 1995) 199-229; Daniel S. Schipani, "Liberation Theology and Religious Education," in *Theologies of Religious Education*, ed. Randolph Crump Miller (Birmingham: Religious Education Press, 1995), 268-313.

¹¹ LeBar, *Education That is Christian*; and Hofinger, *Art of Teaching Christian Doctrine*.

education.¹² Christian traditions and the Bible are revered as the norm in interpreting who are the oppressed.¹³ Parts of these religious education theories have emphasized separate knowing. The concept of separate knowing is defined as knowing in which learners' subjective experiences and feelings are missing.¹⁴

Consequently, education in the church does not succeed with two distinct but related aims: to change for the better of people's own religious life; and to realize some degree of comprehension between people of different religions. The achieving of the first aim in the future will require a relationship with people who are different.

Discussion of the Thesis

Themes embodied in my literature study of Korean evangelical community in the complex structures of Christian exclusivism, religio-cultural issues, and interreligious dialogue are related to people's sense of self and their perception of others. Based on these themes, my study argues that religious institutions have to develop more fully the kind of educational ethos that promotes genuine harmony among different faiths. Such an education is achieved through opening a constructive dialogue among themes from the literature study of Korean evangelical community, the yin/yang philosophy, and educational theories through engaging in an educational process that contributes to

¹² James D. Smart, *The Teaching Ministry of the Church: An Examination of the Basic Principle of Christian Education* (Philadelphia: Westminster Press, 1954); Randolph Crump Miller, *The Clue to Christian Education* (New York: Scribner's, 1950); Lewis Joseph Sherrill, *The Gift of Power* (New York: Macmillan, 1955).

¹³ Mary Elizabeth Mullino Moore, *Teaching from the Heart*; Gray, "Feminist Theology and Religious Education"; Schipani, "Liberation Theology and Religious Education."

¹⁴ Carol Lakey Hess, *Caretakers of Our Common House: Women's Development in Communities of Faith* (Nashville: Abingdon Press, 1997), 183

harmony and balance among different religions.

North American scholars such as Greta Nagel and Diane Dreher have embraced the teachings of Taoism, pointing to the supportive role of the yin/yang idea for people of every religious and cultural background. The yin/yang idea describes two primal opposing but also complementary modes found in all things in the universe. Yin/yang is emblematic of the unified, dynamic, and harmonized structure of the universe.¹⁵

Toward this end, I argue two educational tasks:

Encountering yin and yang, and the relationship between the two, as a form of relationship in harmony and balance among different faiths.

Construction of methods and models of religious education for harmony and balance.

Both tasks are deeply relational and strongly interwoven with one another.

This kind of study has the overdue task of identifying more holistic education for harmony and balance. This suggests a religious education that supports and encourages people to engage in interrelationship through specific challenges of yin and yang.

My work identifies religious education that contributes to people's relationship with people of different religions. I will argue that people who take the risk to acquire harmonious relationships with others have an enormous gift. The potential for relationship grows as the distance from "separate knowing" widens.

Teaching based on the yin/yang philosophy will increase the capacity for collaboration, oneness, and harmony with others. Insights precipitated by the yin/yang philosophy will have an impact on a person's perception of the other in the context of wholeness and also

¹⁵ Watts, *Tao: The Watercourse Way*, 19-23.

on one's integrated identity that can be evoked and enhanced through education.

This study will explore two distinctive educational projects that deal with harmony and balance: principles of detachment and centering, rationality and intuition, and harmonization of yin/yang from the yin/yang philosophy as educational modes for harmony and balance; and my own formulation of religious educational models for harmony and balance primarily delineated from yin/yang insights and from my understandings garnered from the study of Korean evangelical communities. Identifying the underlying educational methodology of each project is critical to the purposes of this section.

One of the best educational programs available for harmony and balance comes from Greta Nagel's Tao of teaching project in her books *The Tao of Teaching* and *The Tao of Parenting*¹⁶ and other resources such as *The Tao of Personal Leadership*,¹⁷ *The Tao of Womanhood*,¹⁸ and *The Tao of Inner Peace* by Diane Dreher,¹⁹ and *Every Day Tao* by Leonard Willoughby.²⁰ Nagel's and Dreher's books are written particularly with Western eyes and applying concepts directly selected from Eastern Taoism to Western public school settings as well as contemporary Western living. Nagel applies the ancient Chinese wisdom of *The Tao Te Ching* to a contemporary public-school setting at primary, middle and high-school levels. Nagel's books are constructed for teachers, parents, and any

¹⁶ Greta Nagel, *The Tao of Parenting: The Ageless Wisdom of Taoism and the Art of Raising Children* (New York: Plume, 1998); *The Tao of Teaching: The Special Meaning of the Tao Te Ching as Related to the Art and Pleasures of Teaching* (New York: Donald I. Fine, 1994).

¹⁷ Diane Dreher, *The Tao of Personal Leadership* (New York, N. Y.: HarperCollins Publishers, 1997)

¹⁸ Diane Dreher, *The Tao of Womanhood: Ten Lessons for Power and Peace* (New York: William Morrow and Company, 1998).

¹⁹ Diane Dreher, *The Tao of Inner Peace* (New York: Plume, 2000).

²⁰ Leonard Willoughby, *Every Day Tao: Self-Help in the Here and Now* (Boston: Weiser Books, 2001).

others who are looking for a book of wisdom on how to deal with children in a harmonious learning environment. Dreher's books fundamentally show how the Tao, a source of harmony and balance, can be a powerful source of growth, peace, leadership, and spiritual self.

The contribution of my dissertation is that, as a Korean woman, I am the first person who utilizes ancient Taoism to establish structures, methods, and models of adult religious education. For this goal, Nagel's and Dreher's books are utilized to establish a harmonious learning environment, to help cope with problems and conflicts, and to map a corporate and harmonious relationship among different faiths that may be developed through education.

The purpose of my project is to enable people to encounter teaching methods through yin/yang harmony and balance. The focal point of the Tao teaching project is on the educational goals, educational means, and format of the programs, as described in Nagel's publications such as *The Tao of Teaching* and *The Tao of Parenting*²¹ as well as other book resources on the yin/yang philosophy.

The various program ideas and methods embrace the special wisdom of Taoism and individual stories. They are intended to foster a personal encounter with the wisdom of Taoism on the emotional, intellectual, and behavioral level by involving both people of different faiths and teachers and students in the pattern of harmony and balance for teaching. This study identifies learning goals, providing insights for teachers to teach students.

²¹ Greta Nagel, *Tao of Parenting* and *The Tao of Teaching*.

Nagel, Diane Dreher, and Leonard Willoughby encourage both teachers and students to reflect on creating a balance in a teaching/learning environment that is too yang-too absolute, rational, and aggressive by including more yin-intuition, sensuousness, centering, and subtlety. By doing this, the teacher and student will learn the wholeness and unity of existence, the art of living in harmonious balance with oneself and with others. As I employ these principles in a religious education approach for working with interreligious issues I hope for these same outcomes.

Educational models for harmony and balance in relationship are useful in resolving issues among different faiths. Through these teaching models, teachers and students participate in analyzing conflicts and experiencing unity and integrity. This includes detachment and centering, rationality and intuition, and harmony of the opposites suggested by the yin/yang idea. I use the metaphor of integration and wholeness, describing that teacher and students are encouraged to look closely at a particular situation and may retrieve new wisdom for integrity and unity among different religions.

Key Terminology

Yin/Yang: The term “yin/yang” is used here to identify the unity in polarities in the organic world in which harmony rules. The yin/yang idea primarily originated in ancient Chinese philosophy and metaphysics. One of the most significant categories of the yin/yang idea is that it describes two primal opposing but also complementary modes found in all things in the universe. The yin and yang continue to succeed each other and as each force reaches its extreme it becomes the other, thus producing a never-ending

cycle.

Separation/division: For purposes of this study, the terms “separation and division” are utilized to describe the polarity, which views any conceptual category as fixed, unchangeable, dualistic, and hierarchical in the world. Significant of this category is an either-or consciousness of hierarchy in religion, sex, race, and ethnicity. A fixed and hierarchical entity has been the central cause of disconnection and division. This study recognizes that, insofar as cultures and many religions remain uncritical of patriarchal, hierarchical, and dualistic ideologies of separation and division within an either/or consciousness, their efforts will be partial endeavors.

Harmony and balance: The definition of “harmony and balance,” for the purposes of this study, is an example of unity from the sources of the yin/yang idea. This study concerns that hierarchical, patriarchal, dualistic consciousness and categorization have resulted in an isolated entity or world, and thus, unity in multiplicity must be constructed within harmony and balance. This study seeks to help define the contours of a process of harmonization ensuring a constant, dynamic balance of all things. A consciousness of harmony and balance gives life to all things. Knowledge of the pattern of harmony and balance provides an across-hierarchical, across-patriarchal, and across dualistic consciousness, not only to teacher and student, but also to the powerful and the powerless, that goes beyond the differences of gender, race, ethnicity, national identity, and class.

Methods of the Dissertation

In this section, I describe two aspects of the method of this dissertation: the narrative

inquiry and the literature review. In regard to narrative inquiry, this dissertation is a religious educational theological, and thus primarily philosophical, dealing of the subject matter: creating a harmonious religious education model among diverse faiths based on the yin/yang philosophy. From this foundation, stories and experiences in autobiographies, which flow throughout my dissertation, are crucial approaches and methodologies of narrative inquiry as a way to give contour to experience and life of people of different faiths. Throughout my dissertation, Korean religious persons' stories and autobiographies found in literature reveal a wide variety of narrative methods.

The phase "narrative inquiry" describes my procedure for gathering information for the purpose of research through storytelling. Understanding experience as lived and told stories has gained credence in qualitative research. Jean Clandinin and Michael Connelly suggest that human lives are woven of stories. Individuals construct their identities through their own and others' stories. They experience daily encounters and interactions as stories. Every present moment has storied past and a storied future possibility. Social phenomena become a converging point for individual, collective, and cultural stories. This method captures personal and human dimensions that cannot be quantified into facts and numerical data. Narrative inquiry takes as its starting point a commitment to a collaborative document, a mutually constructed story out of the lives of both researcher and participant.²² Connelly and Clandinin note that, "Humans are storytelling organisms who, individually and collectively, lead storied lives. Thus, the study of narratives is the

²² D. Jean Clandinin and F. Michael Connelly, *Narrative Inquiry: Experience and Story in Qualitative Research* (San Francisco: Jossey-Bass, 2000)

study of the ways humans experience the world.”²³ In other words, people’s lives consist of stories. Autobiography is a method of narrative inquiry. For example, I do a study on the way in which Korean evangelical Christians define their religious identities and roles among different faiths. I look at such things as particular experiences, stories, and autobiographies. After this, I then construct my own narrative of the study, using such tendencies and conventions as data and resource.

The methodology for this project draws from various kinds of autobiographies in Korea. Primary focus is given to autobiographies from the following fields because of the theoretical perspective they lend to illumination of religious issues among different faiths: interreligious dialogue, mission, Christian and religious education, and spiritual direction.

I will recount and analyze my experience as an education minister in the Korean American churches, serving in the capacities of Sunday school minister. In order to hold the thesis accountable to a multiplicity of experience, I analyze data from several Korean autobiographies that critically represent religious issues among different faiths. I searched these autobiographies in the Korean bookstores and libraries in Southern California.

The second method is an analysis of written materials produced by different theologians and religious institutions, councils, and organizations with regard to religious issues and a critical review of existing literature and the communication of other author’s aspects from mission theology, Asian theology, interreligious dialogue, the yin/yang philosophy, and religious education theories.

I employ literature review to unearth insights from a variety of the same biographies

²³ Ibid., 19.

mentioned above. I articulate insights among the various texts-first within their own context, and then in relation to one another. This represents a correlation aspect of the method that serves to intensify the interrelationship among the texts. The methodology draws from various kinds of texts. Primary focus is given to literature from the following Korean biographies because of the theoretical perspective they lend to the illumination of Christian exclusivism, religio-cultural issues, and interreligious dialogue. Much of literature review draws heavily on Korean evangelical churches' creeds, statements, and declarations, Korean and Asian theologies, religious education theories, and the yin/yang philosophy already published in English. The religious construction is informed by research in Asian and Korean theologies, the philosophical construction by the yin/yang philosophy, and the educational construction by theological and educational scholarship. In all of this research, literature plays a primary role, but the introduction of Korean biographies is an important source of insight and a resource for understanding how to live in exclusive relationship and how to live in harmonious relationship that contributes to education.

This dissertation studies Korean evangelical communities that help frame the questions and possibilities of this dissertation. Introducing biographies of Korean Christians as well as other faiths and place them in dialogue with each other is an important area where the lives of inspirational people can speak to us in a unique way. The introduction of Korean biographies helps frame the possibilities of religious education for harmony and balance among different faiths.

Contribution, Scope, and Limitations of the Dissertations

This dissertation is different from other research on the yin/yang philosophy in that it explores a dynamic topic---the construction of religious education for harmony and balance among different faiths. The yin/yang principle as a paradigmatic lens lets me view and redefine the purpose and function of religious education in a new light.

My research will contribute more directly to the literature in the field of theology, religious education, pastoral theology, and ministerial study on the topic of constructing the pattern of harmonious relationship in interreligious relationships. This study will offer rich possibilities for religious education for harmonious relationship. It will provide some helpful perspectives on religious diversity and educational models in harmony. More importantly, the study of harmony and balance embodied in the yin/yang philosophy contributes to a vital new perspective to the theoretical debate currently raging regarding religious issues.

The focus of this dissertation will lead naturally to limitations regarding what is not considered in detail. The first limitation will be on literature reviews. Literature representing Korean religions in the study of religious issues embodied in Christian exclusivism, religio-cultural issues, and interreligious dialogue is limited, especially with a focus on Buddhism, Confucianism, and Christianity.

The second limitation of this dissertation will be a lack of approaches to Taoism. Generally, Taoism is divided into two areas: philosophic Taoism and religious Taoism. Philosophic Taoism describes two primal opposing but complementary concepts, yin and yang, found in all things in the universe. Religious Taoism, aiming at the achievement of

immortality by a variety of means, has its roots in ancient Chinese magical practices and immortality cult. Religious Taoism incorporates elements from Confucianism, Moism, and Buddhism. Since this dissertation is intended to foster educational and philosophical dialogue in the sphere of religious education, I mainly use the present philosophical Taoism other than the religious Taoism to anchor the study.

The last limitation is the target group. I primarily construct this work for persons participating in learning and teaching community who are open to work for harmony and balance. I am not seeking to create convincing arguments for these who resist such dialogue.

Design and Flow of the Dissertation

Chapter 1 studies who are Korean evangelical Christian communities in general and examine in particular the exclusive religious claims of the theology found in these communities; how their theological exclusivism about relating to other faiths is constructed; and how Asian theologians have sought to address this issue. Chapter 2 presents the dominant themes in the study of Korean religious issues with special attention to Christian exclusivism, religio-cultural issues, and interreligious dialogue in order to frame critical questions and possibilities for religious education for harmony and balance among different faiths. Chapter 3 highlights themes such as relationship, separate knowing, and wholeness embodied in the Korean religious issues that can contribute to religious education. In Chapter 4, I introduce and evaluate religious educational theories with regard to religious differences. In Chapter 5, the reader will receive an introduction

to the yin/yang philosophy. This chapter identifies dynamics in the Eastern epistemology of harmony and balance reflected in yin/yang philosophy. This chapter will also describe educational principles from the yin/yang philosophy, which will contribute to constructing structures and methods of education for harmony and balance. Finally, in Chapter 6, models of education for harmony and balance will be created and developed based on the yin/yang philosophy. The models are created to foster interrelationship and wholeness among people. The harmony and balance will function like didactic principles on which to base religious education for harmony and balance in relationship.

CHAPTER 1

Korean Evangelical Christian Communities

The body of knowledge in Chapter 1 explores common themes generated from the study of Korean evangelical communities. This chapter is divided into subsections describing who are Korean evangelical communities in general and examines in particular the exclusive religious claims of the theology found in these communities. I examine how theological exclusivism when relating to other faiths is constructed, and how theologians have sought to address the limitations this poses. Each subsection begins by exploring related themes from a literature study of Korean evangelical communities.

Who are Korean Evangelical Conservative Communities?

A Study of the Korean Evangelical Protestant Church

Before Christianity was introduced, Buddhism, Shamanism, and Confucianism determined traditional Korean culture and religion. All three of these religions superimposed upon Korean society through political integration and implementation.¹ These religions greatly influenced each kingdom period, however when the kingdoms fell, the people turned away from them.

With the beginning of Christian missionary work, the influence of the traditional Korean religions continued to wane. In the late nineteenth century, Christianity replaced the traditional religions in Korea, and filled the religious vacuum that had existed for so long. The scientific knowledge through Western missionaries made the Christian message

¹ Ung Kyu Pak, *Millennialism in the Korean Protestant Church* (New York: Peter Lang, 2005), 43.

more attractive to the people:

The absence of native and traditional religions that could hold the people's confidence, and the lack of any satisfying spiritual experience among the people left them with an inner craving in a spiritual vacuum. The mind of people, therefore, was all the more receptive to the Christian message. The scientific knowledge introduced through Western missionaries made the Christian message more attractive to the nations.²

The foundations for the Korean churches were rooted in the efforts of the Korean Christians, who became Christians who translated the Bible. In the middle of the nineteenth century, two Koreans were baptized by a Scottish Presbyterian missionary in the land of Manchuria in 1879. They, then, embarked on the task of bible translation with several Koreans who were baptized later.³

However, Christianity did not emerge as a major presence in Korea until the late nineteenth century when foreign missionaries were first allowed into the country. The first Protestant missionaries who responded to the opening were Methodists and Presbyterians from the United States. Protestant churches in Korea were established in 1885 when the first missionaries came to reside among and evangelize the Korean people.

The first Presbyterian missionary, H. G. Underwood, and the Methodist, Henry G. Appenzeller, arrived at Incheon on Easter Sunday in April, 1885; Canadian and Australian missions joined in 1888 respectively.⁴ Everett Nichols Hunt describes these early Protestant missionaries as coming from evangelical, pietistic backgrounds. He

² Jeong-Man Choi, "Historical Development of the Indigenization Movement in the Korean Presbyterian Church (D. Miss. Thesis, Fuller Theological Seminary, 1985), 62.

³ Young Bock Kim, "An Introduction to Korean Church." Advanced Institute for the Study of Life [Seoul]. http://www.oikozoe.or.kr/bbs/read.cgi?board=edata&nnew=2&y_number=6 (accessed May 5, 2008).

⁴ Ibid.

generally believed that a conversion experience was a necessary precursor to life.⁵

Missionaries such as Underwood and Appenzella were able to begin their work in Korea with the Bible that had already translated. For this, Kim Young Bock states, “This was an unprecedented event in the history of the Christian missions. The missionaries’ arrival was considered the beginning of the evangelical Christian mission to Korea.”⁶ Protestant missionaries in Korea contributed to theological conservatism particularly by adopting the Nevius Plan, named after the Presbyterian missionary John Nevius. Donald Clark describes how the Nevius Plan encouraged “self-propagation, self-government, and self-support” in the Korean churches. It also presented rigid doctrinal orthodoxy and strict adherence to norms of behavior.⁷

The first Korean churches were the community of believers who were converted by reading that very version of the Bible. Thus, there was a strong Christian community in Korea even before the arrival missionaries. In Korea, numerous people were introduced to Christianity through the Bible. Korean Christians are proud of the fact that they were already laying the foundations of the Protestant church on their own, and also of the fact that they translated the Bible themselves and established a church based on the Bible.⁸

To understand the Korean church, one must comprehend how the Korean church has suffered for many years. Korean evangelical Protestantism was greatly affected by the experience of Japanese domination. The colonial regime of Japan was established by annexing Korea to Japan in 1919. When the Japanese government was taken over by the

⁵ Everett Nichols Hunt, *Protestant Pioneers in Korea* (Maryknoll, NY: Orbis Books, 1980).

⁶ Young Bock Kim, “An Introduction to Korean Church.”

⁷ Donald N. Clark, *Christianity in Modern Korea* (Lanham, MD: University Press of America, 1986), 21.

⁸ Young Bock Kim, “An Introduction to Korean Church.”

fascist military regime that seized power through a military coup in 1930, Korea was targeted to be thoroughly Japanized in order to facilitate Japan's plans for military expansion throughout Asia. From the beginning of Japanese rule, the Christian churches posed a problem. Under the Japanization program, Shinto shrine worship was imposed. The penetration of Japanese Shintoism precipitated a crisis for Christianity in Korea, resulting a head-on collision between the military government and the Christian church. Young Bock Kim describes how the General Assembly of 1938 decided to consider Shinto worship a national ceremony and the Japanese began a severe oppression of Christianity through the law of religious organization in 1938.⁹

In the 1930's, the Japanese undertook to virtually destroy the Korean church. The national movements in the church were prohibited. The Korean churches became centers of opposition to Japanese rule and advocates of Korean nationalism. In addition, Shintonism was imposed on churches. Many Korean Christians actively opposed Shinto worship and declared it idolatry. The Japanese government set out to close or destroy any church or denomination opposing this policy.¹⁰ The Japanese was clamping down on the churches, arresting and sometimes executing its leaders. The Japanese authorities mandated that all Koreans, as Japanese subjects, perform ceremonies at Shinto shrines to show their reverence for the emperor.¹¹ Thousands of Christians were imprisoned and several became martyrs in prison in order to be faithful to their religion. Many who objected to the Shinto worship were martyred, while others apostates. All the churches in

⁹ Ibid.

¹⁰ Arthur J. Brown, *One Hundred Years: A History of the Foreign Missionary Work of the Presbyterian Church in the U.S.A* (New York: Fleming H. Revell, 1936), 436.

¹¹ Ibid.

Korea were forced to be incorporated into the Korean denomination of the Japanese Christian church regardless of their original denomination.¹²

The experience of Japanese domination, which lasted until the end of World War II, had two major effects on Korean Protestantism. First, according to Won Moo Hurh and Kwang Chung Kim, because the churches were associated with the Korean independence movement, Christianity became increasingly dissociated from its foreign missionary origins and emerged as a religion that Koreans had ownership of.¹³ Secondly, tensions over issues of collaboration with the Japanese government, particularly regarding Shinto shrine worship, led to a pattern of frequent church schism that continues today.¹⁴

The National Council of Churches in Korea is the most important ecumenical organ, with a membership representing the major denominations in Korea: the Presbyterian Church in Korea, the Presbyterian Church in the Republic of Korea, the Korean Methodist Church, the Korean Evangelical Church, the Anglican Church in Korea, and the Salvation Army. The National Council of Churches in Korea is the center of the ecumenical movement in Korea, where the ecumenical issues of participation in the political and social life as well as those of church unity and cooperation are debated. Ecumenical actions also take place in the council.

The prominent characteristics of Korean Christianity can be found in syncretism concern of the poor and women. Syncretism occurred in early Korean Christian history as Christian believers carried their Confucian and monarchical tradition a highly

¹² Young Bock Kim, "An Introduction to Korean Church."

¹³ Won Moo Hurh and Kwang Chung Kim, "Religious Participation of Korean Immigrants in the United States," *Journal for the Scientific Study of Religion* 29 (1990): 19-34.

¹⁴ Jin K. Kil, *Younggye Kil Sun-Ju* [The biography of the Rev. Sun-Ju Kil] (Seoul: CLS, 1968), 182.

authoritative view of God and the tradition of hierarchy and authority in relationship between laity and Christian leaders. From Buddhist thought, Korean Protestants expected to have derived a negative attitude towards the world, an attitude easily reinforced by dualistic and individualistic spirituality.¹⁵

Korean churches shared the Gospel with the poor among the Korean people throughout history. Today the Urban Industrial Missions and the Minjung churches are sharing the good news among the poor. This has been an outstanding aspect of the witness in the process of the rapid industrialization during the last thirty years.

Women are active in developing women's theology, for which two organizations such as Korean Association of Women Theological organized in 1980, and the Society of Feminist Theology are active for theological reflection.

Bong-Rin Ro and Marlin L. Nelson took a survey of religious affiliation in Korea in the early 1980s. They found that 20 percent of Koreans were Christians, with four fifths of these being Protestants.¹⁶ Korea is thus the most Protestant Asian country when evangelizing Korean Christians brought their relatives and villages to their churches and taught them that Jesus Christ is the Savior of the world. The Korean church has been self-propagating from the beginning of its history. This helped immensely in the growth of the church.

I now highlight, as concisely as possible, the characteristics of evangelical churches in the different Korean denominations. The Korean Evangelical Church is based on four

¹⁵ William Biernatzki, Luke Jin-Chang In, and Anselm Min, *Korean Catholicism in the 1970's* (Maryknoll, NY: Orbis Books, 1975), 23.

¹⁶ Bong-Rin Ro and Marlin L. Nelson, *Korean Church Growth Explosion* (Seoul: Word of Life Press, 1983),

mission statements of sanctification, divine healing, and Second Coming. The Korean Evangelical Church was founded by two Koreans, Chung Bin and Kim Sang Joon in Seoul in 1907, based on the Four Mission Statements of regeneration, sanctification, divine healing, and Second Coming, which were based on 1 Thessalonians 5: 23, “May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ” (NIV). This Jesus Christ who regenerates, sanctifies, and heals people and who will come again is central to the mission of the Korean Evangelical Church.¹⁷

During the colonial regime of Japan from 1938 to 1943, the Korean Evangelical Church took the way of the cross because they thought that Shinto worship was idolatry before Jesus Christ. Thousands of Christians were imprisoned and several became martyrs in prison to be true to their faith. The Korean Evangelical Church was deeply hurt; the Japanese ordered worship discontinuance and the denomination’s dissolution in 1943. The denomination magazine “Hwoal Chun” was forcibly abolished and the church theological school “Kyung Sung theological seminary” was forcibly closed in 1943.¹⁸

With the mission strategies of self-propagation, self-government, self-support, Bible study, and Biblical life training, which are greatly based on the Bible,¹⁹ the Korean Evangelical Church is one of the largest Protestant churches in Korea, with 1,000,000 believers, 1700 churches in the nation and with 422 missionaries in 873 churches in 43

¹⁷ Kyung Sam Huh, “Hankuksungkulkyohoe Sunkyo chungchaekkoa Kyohoesungjangoi Koajae” [The Mission strategies of the Korean Evangelical Church and the assignment of church growth], in *Theology and Mission*, vol. 4 (Seoul: Seoul Theological University Press, 1977), 45.

¹⁸ Korean Evangelical Church, *Kidokkyo Daehan Sungkulkkyohoe Oichungsa: 1945-1993* [The Korean Evangelical Church Protocol: 1945-1993] (Seoul: Il Chung Sa, 1994), 55.

¹⁹ Charles A. Clark, *The Korean Church and the Nevius Methods* (New York: Fleming and Revell, 1930),

countries in the world.²⁰

The Korean Baptist Church is based on a commitment to Baptist principles of faith and practice. The Korean Baptist Church was founded to share a passion for the Great Commission of Jesus Christ and the Kingdom of God, and practice the Gospel in people's lives according to the Word of God with a commitment to Baptist principles of faith and practice. The Korean Baptist Church has 11 organizations to achieve the Mission of Jesus Christ with a cooperative spirit, and to network, mobilize Korean Baptist Christians and churches for effective missions in the name of Christ:

An independent missionary, Malcolm C. Fenwick who was a faithful missionary with his personal spiritual experience, arrived in Korea in 1889. This was the beginning of the history of the Korean Baptist Church. It had suffered under the Japanese imperial Government and during the Korean War. The Japanese ordered the closure of the Korean Baptist Church in 1944. During the Korean War, the Korean Baptist Church began a relationship with the Southern Baptist Convention. It has been a great stepping-stone for the growth of the Korean Baptist Church, and it has been working hard to become a great mission oriented denomination to the Korean people. This new relationship with the Korean Baptist Mission of the Southern Baptist Convention of the USA created an opportunity for the Korean Baptist churches to expand their mission for the Kingdom of God. In 1999, about 100,000 members of the Korean Baptist churches celebrated their 110th anniversary. In spite of difficulties and suffering, the Korean Baptist Church congregations have grown to 2,500 with 106 associations. The Korean Baptist Church is growing as one of the largest churches in Korea among the churches in the world.²¹

The Presbyterian Church in Korea is rooted in Calvinism, Westminster Faith Confession, and Nevius Method. The Presbyterian Church in Korea was founded on the reformed theology, which is based on Calvinism, the Westminster Faith Confession, and

33-34.

²⁰ Korean Evangelical Holiness Church, "Introduction." [In Korean]. <http://www.hehc.org> (accessed May 11, 2008).

²¹ Korean Baptist Convention, "Introduction." [In Korean]. <http://www.koreabaptist.net/> (accessed May 11, 2008).

the Nevius Method, which emphasize the absolute authority of the Bible:

The American missionaries used the Nevius Method as mission principles as they started to work in Korea in 1890. From the beginning, the chief aim of the Presbyterian Missions in Korea was the founding of an indigenous church. The Nevius Method stressed the “three selves” concept, namely, self-support, self-government, and self-propagation.²²

This method emphasized biblical authority, following the American evangelical heritage. The early Presbyterian missionaries firmly believed the Bible to be the authoritative Word of God and sought to base all their mission work on the Bible.²³

The building up of Presbyterian Church leadership by the Bible training system was recognized as one of the strongest points in the Nevius Method. A strict adherence to this system and an insistence on complete self-support from the beginning was the main causes for the rapid growth of the Presbyterian Church in Korea.²⁴

The two particular aspects of the mission policy of the Presbyterian Church in Korea are noteworthy. First, the authority of the church was subordinate to the central aims of evangelism. Second, evangelism did not consist merely in establishing contact between Christ and an individual soul, but showed its effect in every aspect of human society.²⁵

In 2008, the Presbyterian Church has about 2, 818, 092, members. In spite of difficulties and suffering during the Japanese imperial Government and the Korean War, the Korean Presbyterian Church has grown to 10,905 congregations. The Presbyterian Church in Korea is growing as one of the largest churches in Korea with the churches in the world.

The Korean Yeouido Full Gospel Church is based on the Five Gospels of regeneration, Baptism in the Spirit, blessing, healing and the Second Coming. The Korean Yeouido Full Gospel Church was built by the Korean pastor Young Ki Cho in 1958. The church is

²² Charles A. Clark, *Korean Church and the Nevius Method*, 93. See also Nak-Chun. Paek, *The History of Protestant Missions in Korea: 1832-1910*, 4th ed. (Seoul: Yonsei University Press, 1987), 161.

²³ Charles A. Clark, *The Korean Mission and the Nevius Method*, 107-08.

²⁴ Nak-Chun. Paek, *History of Protestant Missions in Korea*, 28, 206, 282.

²⁵ Ung Kyu Pak, *Millennialism in the Korean Protestant Church*, 98.

founded on the “Five Gospels” of regeneration, Baptism in the Spirit, healing, blessing, and the Second Coming, which are the most important subjects in the Bible. The church is also founded on the “three blessings” such as soul blessing, environmental blessing, and physical blessing, which is revealed in 3 John 1:2, “Dear Friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well” (NIV).²⁶

The Korean Yeouido Full Gospel Church inherited their conservative approach to the scripture. Scriptural records are accepted as unquestionably fact in the preaching and in the mission setting. Rev. Young Ki Cho labeled his sermons as a message of hope. His idea of God’s blessing was holistic, encompassing spiritual well being, wealth and health based on 3 John 2. Through singing, testimonies and prayer, people are expected to “commune with God,” that is, to experience God’s presence. Experiencing God refers to anything from an emotionally charged state, speaking in tongues, prophecy, and the baptism in the Spirit, to physical healing. The transcendental God is viewed as the one who is immanent to his own people.²⁷ The Korean Yeouido Full Gospel Church is one of the largest churches in the world; it has grown to 24 branch congregations, 16 branch churches, and 140 prayer houses in Korea.

The Korean Methodist Church is based on Wesley’s Articles of Religion, sermons, and notes: After Robert S. Maclay, an American missionary to Japan, met the Korean

²⁶ Korean Full Gospel Church, “Introduction.” [In Korean]. http://www.yfgc.fgtv.com/Y1/WY1_1.htm (accessed May 11, 2008).

²⁷ Julie C. Ma, “ ‘A Close Encounter with the Transcendental’: Proclamation and Manifestation in Pentecostal Worship in Asian Context,” in *Asian Church and God’s Mission: Studies Presented in the International Symposium on Asian Mission in Manila*, January 2002, ed. Wonsuk ma and Julie C. Ma (West Caldwell, NJ: Mountain World Mission, 2003), 130-131.

Emperor Kojong in 1884 and he was allowed to fund schools and hospitals. Henry G. Appenzeller, the first American Methodist missionary, arrived in Korea in 1885. The early mission commenced with the foundation of schools and hospitals in Korea.

Beginning with Prayer Meetings for saving the nation, the Methodist national movements against the Japanese intrusion turned into struggles against the Japanese colonialists. Many Methodists were injured and the church buildings were burnt down by the Japanese.

The beliefs in the Korean Creed of the Korean Methodist Church are noteworthy. The fundamental principles of Christianity have been set forth in the historic creeds of the Church, and have been interpreted by John Wesley in the Articles of Religion and in his sermons and notes on the New Testament. This evangelical faith is the heritage and possession of the Korean Methodist Church. The main requirement of the Korean Methodist Church is loyalty to Jesus Christ and a purpose to follow him. The Korean Methodist Church states the chief doctrines established in the General Conference in 1997: 1) we believe in one God, holy and loving Father, who creates, sustains, and rules the whole creation in the universe; 2) we believe in Jesus Christ, incarnated Word, our redeemer and Savior who came to proclaim the Kingdom of God among us, crucified and died on the cross, resurrected and ascended into heaven; 3) we believe in the Holy Spirit, the comforter and the source of power who abides with us, making us regenerated, sanctified, and perfect; 4) we believe in the Holy Scriptures as the Word of God, written by the inspiration of the Holy Spirit, which leads the way to true salvation and the sufficient standards of our life of faith; 5) we believe in the calling of God to participate in God's work of salvation by being forgiven and sanctified by the grace of God through our faith; 6) we believe in the Church as one community, the body of Christ, for the purpose of worship and fellowship, education and service, and evangelism and mission; and 7) we believe in the Second Coming and the judgment of Jesus Christ, the resurrection of our body and eternal life, the final victory of righteousness, and the everlasting kingdom of God.

In 2008, the Korean Methodist Church has about 1,534,504 members. In spite of difficulties and suffering, the Korean Methodist Church has grown to 5,825 congregations. It is growing as one of the largest churches in Korea among the churches in the world.²⁸

In sum, up to 1920's the theological development in Korean churches was characterized by the reading of the Bible in their own historical context under the influence of the American missions and their theological teachings. Theological outlook

²⁸ Korean Methodist Church, "Introduction." [In Korean]. <http://www.kmc.or.kr> (accessed May 11, 2008).

of churches in Korea have been conservative then and now. Since 1920's theological liberation began to challenge the Korean theological scene to respond to the social questions and Korean cultural life. Presbyterian, Baptist, and Full Gospel theological circle remained conservative by and large, and some of them provided a bulwark against the forced Shinto worship by the Japanese. And Methodist theological circle has been liberal on social matters and cultural questions. In 1960's the issue of indigenization of gospel and church in Korean cultural environment was prominent, and also social application of Christian message was an outstanding feature on Korean theological scene.

Korean Christian Exclusivism

Believing in Christianity or in Christ set Korean Christians adrift from traditional communal connections. For them, Christian exclusivism made great sense. This sets Korean Christians adrift from communal unity. Once my grandmother and my family became Christians, "Jesus Christ as our only Savior" made great sense for them and separate them from community as reflected in the following story, which I experienced with my grandmother and my family when I was very young.

Many Korean men and women have identified themselves in connection with the larger social community, as unified rather than separated. They love to relate, open, support, and share themselves with other persons and their community. They openly support one another in order to create harmony and peace in community.

My grandmother, like many Korean women, once identified herself in the larger social community. She loved to support and help others. My grandmother was known as a

clever cook in my hometown. Whenever there were ceremonial feasts such as a birthday party for a one-year old baby, a banquet given on one's sixtieth birthday, a period of mourning, a wedding, or a memorial service in a family, my grandmother was invited by families and cooked for them. When I was young, it was always a great pleasure to taste such tasty and sweet foods, which my grandmother brought home from the families where she cooked. My grandmother taught the family how to arrange food on the table prepared for the memorial service, birthday party, and wedding. Her existence was inseparable from the people and the community, enhancing social support and unity. In her community-centered existence and spirit, my grandmother, for example, worked like a manager when there was a period of mourning in each family. She informed a funeral home of the death. She went to the cloth market in order to order Korean traditional funeral cloths. She then gathered the women, assigned them a role, and taught them what kinds of food they have to cook and how they should cook. She spent day and night in the house until the funeral was completely finished.

Her spirit of communal togetherness and relationship continued until my family's religious affiliation was changed to Christianity. Because of my uncle's mental illness from the Vietnam War, my family was motivated to believe in Christianity and attended a Korean Presbyterian Church, which is the most conservative denomination in Korea. However, everything was completely changed, as my family believed in Christianity. One day, the senior pastor of the church where our family belonged visited our house. He saw many kinds of amulets in the main room and the living room. My grandmother had brought these amulets from the Buddhist temple and the Shaman temple because she

believed that these amulets protected my family from evils. My grandmother particularly prayed with these amulets for the recovery of my uncle's mental illness. The pastor strongly asked my family to remove all the amulets from the house. He then taught us that those amulets are symbols of anti-Christ and Satan. My grandmother obeyed the pastor's words and removed all the amulets from the house. She then stopped practicing the daily services for gods such as *Sansinyung* (the mountain god) and *Samsinghalmæ* (the three gods governing children) before a tree and in the kitchen in preparation of a rice bowl and a cup of water, bowing down before them. Since then she never went to the Buddhist temple and never met Buddhist monks. My family was beginning to avoid neighbors and people of different faiths.

My grandmother continued her exclusivistic practices in the usual feasts in my hometown. After becoming a Christian, she was still invited by families to cook. However, she strongly rejected those requests particularly when there was a memorial service and a period of mourning because these services required persons to bow down before the altar in accordance with Confucian principles. My grandmother never visited these families and she avoided such people. She always remembered what she learned in the church: that bowing down before an altar is idol worship to Jesus Christ. People in my hometown began to call my family *yesujaengi* (enthusiastic Christians) which is the cynical name for Christians who overly zealous in believing in Jesus Christ.

My grandmother's exclusivism was extended to relationships between my family and my relatives. Since my grandfather's older brother was the eldest grandson by the first-born son, all the family gathered in his house for memorial services for our dead

ancestors. During these memorial services, all families were unified, enhancing familiar support and togetherness. However, my family refused to participate in the services and rejected bowing down before the altar. They avoided food from the service. The church taught my family that having food from the service is heretical and idolatry before Jesus Christ. The church drummed a lesson into our head that we should not believe in gods other than Jesus Christ who is the way, the truth, and the life to God. Our relatives never understood such unusual behaviors of my family. They were upset for such avoidance and rejection because to bow down before the altar is the highlight of the service. Bowing down before the altar is an expression of filial piety, respect, loyalty, and unity to the whole family as well as the dead ancestors. This exclusivism was later extended to the relationship between my grandmother and her daughter-in-law who believed in Buddhism and attached amulets on the front door and in the living room. Whenever my grandmother visited her house, she removed all the amulets from the house without any agreement of her daughter-in-law. My grandmother taught her that attaching amulets is idol worship. My grandmother and her daughter-in-law had great religious conflicts. For example, my grandmother tried to convert her to Christianity by ordering the Christian newspapers for her. Her daughter-in-law sent these newspapers back to my grandmother. They never ate together and rarely visited each other since then. My grandmother has avoided seeing her daughter-in-law because she thought that her daughter-in-law was satanic. Since then the spirit of any filial piety, loyalty, love, and openness among family members has been totally broken.

As illustrated in my experience, the attitude of my family to the neighbors, relatives,

and people of other faiths can only be the attitude of the witness who points that there is no truth except the one Lord Jesus Christ of all humankind. For my family, there should be no compromise in the confession and affirmation that Jesus is the only Savior of the world. For them, the unique supremacy of Christ and the particularity of Christ as the only Lord and Savior is not something to be compromised. While rejecting other faiths, and upholding the exclusive claims of Christ, my family tried to either reject people or convert them to Christianity, having not given any opportunity of encounter with a spirit of connection, support, openness, or unity.

Among many religious issues, one of the most important is people's central belief that their religion is the only and universal one, and their fundamental duty is to convert others to their religion through missionary activities. Many Christians, for example, profess that there is no salvation under any name other than that of Jesus (Act 4: 12; Jn. 14: 6). For them, the mission to convert other people to their faith is an essential obligation.

Such Christian exclusivism reflects some of the core features of exclusivism, which is practiced by many Korean evangelical Christian communities. It is exclusive, limited, and one-sided. It provides critical examples of how Korean evangelical Christians are exclusive with regard to other faiths.

Traditionally, many Korean evangelical communities generally maintain the idea that there is no salvation outside Christianity. Generally speaking, they believe that to become a Christian means to reject all other religious and philosophical traditions of Korea. For them, Eastern spirituality and Christian faith are incompatible and unreconcilable. In

some extreme cases, this kind of absolute exclusivism is upheld as prerequisite for a faithful Christian.

Christianity is the only true religion for many Korean evangelical Christians; they maintain that there is no salvation outside Christianity. Tongshik Ryu argues that even though Christians should have a non-exclusive attitude towards other religions, “this does not mean that they should fall into a relativism which acknowledges that there is a saving truth in other religions too.” He concludes, “the dialogue based on the Gospel is ultimately the one which aims at the evangelization (Christianization) of the people in other religions.”²⁹

The Korean Evangelical Church Conference of 1977 met to celebrate its 70th anniversary. This conference proclaimed salvation through Jesus Christ and His Second Coming:

We reaffirm that the Korean Evangelical Church is the most conservative evangelical church, which is founded on the salvation through Jesus Christ who is the way, the life, and the truth to God. We appreciate the western missionaries who have transmitted the Gospel to us.³⁰

This conference reaffirmed the Faith Statement of the Korean Evangelical Church, affirming the Bible as the infallible Word of God who came to man in historical acts and culminated in Jesus Christ:

We believe in the inspiration of the whole scriptures; we believe in the Trinitarian God; we believe that we are reborn only through the grace of God; we believe that human beings are saved only through the blood and death of Jesus Christ; we believe in the resurrection of Jesus Christ; and we believe in God’s final judgment

²⁹ Tongshik Ryu, *Han’guk Chongkyo-wa Kidokkyo* [Korean Religion and Christianity] (His own translation of the title: Christian Faith Encounters the Religions of Korea) (Seoul: The Christian Literature Society of Korea, 1965), 208.

³⁰ Korean in Evangelical Church, *Hankuk sungkul kyohoesa* [History of Korean Evangelical Church] (Seoul: Korean Evangelical Church Publishing, 1989), 510.

for non-Christians.³¹

The General Assembly of the Presbyterian Church in Korea in 2007 proclaimed a creed of God, Jesus Christ, and the Bible. It declares that the creed must be taught for all Presbyterian priests, presbyters, deacons, and lay believers.

We believe that there is the only one God in the world. He is distinguished from other gods and materials. We believe in the Trinity of God; we believe that God gave his one and only Son Jesus Christ, that whoever believes in him shall have eternal life; we believe the Bible as an inspired, infallible and inerrant Word of God who came to the world in Jesus Christ.³²

A similar creed is seen in the General Assembly of the Korean Full Gospel Church in 2007 when it proclaimed a creed about God, Jesus Christ, and the Bible:

We believe that the Bible is written by the inspiration of the Holy Spirit. The Old Testament and the New Testament are an inspired Word of God, the revelation of God given to men, an infallible and inerrant Word of God, and the ultimate and authoritative principle of faith and action of Christians; God is the only true God, the eternal self-existing being, the creator of all creation, the Savior of all men. We believe in the Trinity of God; we believe that Jesus Christ's blood and death is the only hope of salvation of all human beings. We believe Jesus Christ is the only Son of God. When we believe that salvation is only through Jesus Christ, we Christians become true children of God.³³

These statements explain how the Gospel of Christ is unequivocally firm and clear. The evangelical position, which is embodied in a creed of Korean churches, unequivocally declares that there is one Savior and only one gospel and that Jesus Christ has been exalted above every other name. These statements faithfully and effectively proclaim the affirmation that other religions are not alternative paths to God because Jesus Christ is the

³¹ Lee Chun Young, *Sungkulyohoesa* [History of Korean Evangelical Church] (Seoul: Korean Evangelical Church Publishing, 1970), 22-23

³² Korean Presbyterian Church, "Introduction." [In Korean]. http://www.hkc.pe.kr/sub/sub01_01.asp (accessed May 11, 2008).

³³ The Korean Full Gospel Church, "Introduction." [In Korean]. <http://www.agkdc.org/tenet.html> (accessed May 11, 2008).

only way. To go by the creed of Korean churches, evangelical position is exclusivist. Many Korean evangelical churches taught such creeds their members by means of sermons, bible studies, Sunday school education. They taught that God revealed himself in Jesus Christ for the salvation of men who are sinful. In its verbal form, the Word of God comes to men in the form of the Bible that is proclaimed as an inspired, infallible and inerrant Word of God.

The East Asian Christian Conference of 1949 met in Bangkok, Thailand, as members of the Christian Church in Asia. In this conference, many Korean evangelical Christians with other Asian Christians strongly proclaimed that Jesus Christ as a Judge and a Savior and urged the churches of Eastern Asia to make the Gospel known:

....We bear witness afresh to the eternal truth of the Gospel, the truth that the world has a Lord, a Judge, and a Savior---Jesus Christ. Constrained by His love and directed by His plain command we declare again that the Gospel is the saving truth..... every generation and we urge upon the churches of eastern Asia the duty of making the Gospel known to every creature.³⁴

A second Asian regional consultation organized through the Faith and Order Commission of the World Council of Churches took place from 15-19 January 1996, in Bangkok, Thailand. This consultation discussed the problem of Christian exclusiveness in Asia, including South Korea:

In many countries of Asia, Christianity was severely criticized because of its exclusiveness, a quality expressed in phrases such as: "No other God but Yahweh," "only through Jesus Christ," "no salvation without baptism," "His only Son," "His death and resurrection," and so on. This emphasis on "only" has caused many problems in Asia...Because of this exclusive character, the Church itself is divided into many denominational and confessional groups, with each group readily ignoring the others...Through its exclusive character, Christianity in Asia has readily accepted Western imperialistic superiority and ignored traditional

³⁴ East Asia Christian Conference, Bangkok, Thailand, 3-11 December 1949.

Asian culture.³⁵

These statements indicate that many Asian evangelical Christians agree that salvation is to be found nowhere else than in Jesus Christ. The truth to be found in other religious teachings is not sufficient, in and of itself, to provide salvation. Even though many Korean Christian believers attempted for syncretism, carrying over from their Confucian and monarchical tradition a highly authoritative view of God and a sense of hierarchy and authority in human relationships, they agree that discussion of this issue must not in any way undercut the passion to proclaim, without wavering, faltering, or tiring, the good news of salvation through trust in Jesus Christ.

The person and work of Jesus Christ, both in his historical existence as God's supreme act and in his universal rule and authority, give many Korean evangelical Christians their unity in Christ based on theology. This unity in Christ is described by affirmations: God calls all Christians to join in confessing Jesus Christ---true God and true man, made incarnate and sacrificed for our sins, and resurrected from the dead by God's power---as Lord and Savior. Many Christians are called to acknowledge that God provides salvation only through Jesus Christ and that this salvation can be appropriated only through faith by God's own grace.

Chris Wright, principal of All Nations Christian College, Ware, England, labels evangelical Christians as "exclusivist." These Christians argue that no human being can be saved apart from explicit knowledge of and faith in Jesus Christ and that salvation is

³⁵ World Council of Churches, *Faith and Order Asian Regional Consultation*, Bangkok, Thailand, 15-19 January 1996. Faith and Order Paper, no. 175. Geneva: WCC, 1996.

only through Christ.³⁶ Paul Knitter labels the words “one and only” as “exclusivist Christological language.” S. J. Samartha, the first and now retired director of the Dialogue Programme of the WCC in Geneva, defines evangelical Christians in terms of an “exclusivist” paradigm. This paradigm proclaims Christ as the only Lord and Savior, and salvation is in him alone.³⁷

Exclusivist evangelical Christians maintain that their religion’s founder is the universal savior in the sense that all salvation comes from that person alone and that, unless one explicitly acknowledges faith in their religion’s founder as one’s personal savior, accepts his teachings, and follows the way of life he prescribes, one cannot be saved. Peter C. Phan argues that exclusivists, in this sense, agree that their savior, being universal, is definitive, absolute, normative, and superior to the founders of other religions.³⁸

Choan-Seng Song argues with the concept “absoluteness of Christ” embodied in many evangelical Christian communities. Song defines “absoluteness” in terms of an exclusive character and a spirit of hostility and antagonism:

...the concept of absoluteness, when applied to the realms of thought and religion, has an exclusive character. Thus, the situation has risen in which a claim to absoluteness for a certain religious truth cannot help but enter into the process of eliminating other similar claims. It is no wonder that the spirit of hostility and antagonism tends to prevail among the people of differing religious persuasions.³⁹

³⁶ Chris Wright, “The Unique Christ in the Plurality of Religions,” in *The Unique Christ in Our Pluralist World*, ed. Bruce J. Nicholls (Grand Rapids, MI: Baker Book House, 1994), 31.

³⁷ S. J. Samartha, *One Christ, Many Religions: Toward a Revised Christology* (Maryknoll NY: Orbis Books, 1991).

³⁸ Peter C. Phan, *Being Religious Interreligiously: Asian Perspectives on Interfaith Dialogue* (Maryknoll, NY: Orbis Books, 2004), 86.

³⁹ C. S. Song, “The Decisiveness of Christ,” in *What Asian Christians are Thinking: A Theological Source Book, with Supplementary Bibliography*, ed. Douglas J. Elwood (Quezon City Philippines: New Day, 1978).

Song applies the absoluteness of Christ to the concept “uniqueness of Christ” embodied in the evangelical conservative Christians. Song notes that “besides being absolute, Christ is regarded as unique because he stands by himself without comparison, without parallel.”⁴⁰ Regarding the term “unique,” Peter C. Phan defines it in terms of “being the only one of its sort.” Phan notes that “when some Christians claim that Jesus is the unique savior, they mean that Jesus is the only one who saves and that no one else can be said in any way to be a savior. Christians who make such a claim are called exclusivists.”⁴¹ When the term “uniqueness” is applied to Christianity, a claim is made that Jesus Christ is the unique and universal savior, that there is no one else in human history that can legitimately be called savior, and that in order to be saved everyone must explicitly acknowledge Jesus as her or his personal savior. These statements illustrate that when many Korean Christians adopt uniqueness, their minds are automatically closed to different faiths and cultures.

Song argues that the claim to absoluteness on behalf of Christ is a claim made in utter disregard for culture, religion, and life outside the so-called Western Christendom.⁴² Song insists that this has made it difficult for Christians to take a positive attitude toward the manifestations of truth, goodness, and beauty in their own faiths and cultures.⁴³ Song’s views indicate that when Korean Christians adopt absolutism, their minds are automatically closed to other forms of religious and cultural expressions.

Song’s arguments demonstrate how much the evangelical Christian community is an

⁴⁰ Ibid.

⁴¹ Peter C. Phan, *Being Religious Interreligiously*, 86.

⁴² C. S. Song, “Decisiveness of Christ,” 240-264.

⁴³ Ibid.

exclusive religious group whose main concern and interest are in how to protect themselves from outsiders. Song's views provide certain insights how the exclusive evangelical community is greatly missing in their formulation of a more positive view of other forms of cultures and faiths as well as their opening to the encounter between Christians and other faiths and cultures.

How Korean Christian Exclusivism about Relating to Other Faiths is Constructed

What would be the reason for such an extreme exclusivistic attitude of many Korean evangelical Christians? The historical record shows that this is the type of Christianity introduced by early missionaries into Korea. It was essentially conservative and fundamentalist in nature. One may easily imagine what legacy such a fundamentalist, Christianity-only attitude of the early missionaries in Korea has left among the Christians. Its radical lifestyle can be seen in the decisions and actions that my grandmother took on once she became a Christian.

American missionaries to Korea were largely evangelical. George Marsden states, "Almost all nineteenth-century American Protestants had been evangelical, that is, part of a coalition reflecting a merger of pietist and Reformed heritages and growing out of the eighteenth--and nineteenth-century awakenings in America."⁴⁴ The various subtraditions within this evangelical movement emphasized revivalism and the accompanying doctrines of Christ's atonement, the necessity of regeneration, the sole authority of the Bible, and a separated life of holiness. Looking at evangelicalism helps to identify the

⁴⁴ George M. Marsden, "Fundamentalism and American Evangelicalism," in *The Variety of American*

theological heritages of American missionaries who came to Korea around the turn of the century.

Alister McGrath thinks that evangelicalism is

Grounded on a cluster of six controlling convictions---the supreme authority of Scripture; the majesty of Christ as incarnate God and Savior of sinful humanity; the lordship of the Holy Spirit; the need for personal conversion; the priority of evangelism; and the importance of Christian community. These convictions are not merely doctrinal...they are also existential, in that they affirm the manner in which the believer is caught up in a redemptive and experiential encounter with the living Christ.⁴⁵

Evangelicals combine a commitment to a more or less historic Christian orthodoxy with a particular view of the Christian life as personal conversion and ongoing renewal.

In the early twentieth century, by no means all evangelicals were fundamentalists. Fundamentalists thought of themselves simply as preserving the evangelical heritage. Though preserving the central elements of the evangelical heritage was a large part of what they were doing, they were also establishing another subtradition with some distinctive features.⁴⁶

George W. Dollar argues that fundamentalists universally engage primarily in a war over the authority of the Bible. They insist that their inerrancy doctrine is the historic position of the church.⁴⁷ Fundamentalists strongly react to modern higher criticism of the Bible and the displacement of the Bible as a central force in life. They assert that the Bible is "inerrant." This means that the Bible is not only an infallible authority in matters

Evangelicalism, ed. Donald W. Dayton and Robert K. Johnson (Knoxville: University of Tennessee Press, 1991), 23.

⁴⁵ Alister McGrath, *Evangelicalism and the Future of Christianity* (Downers Grove, IL: InterVarsity Press, 1995), 55-56.

⁴⁶ George M. Marsden, "Fundamentalism and American Evangelicalism," 23-34.

⁴⁷ William S. Baker, "Inerrancy and the Role of the Bible's Authority," *Presbyterian* 6 (Spring and Fall

of faith and practice, but is also accurate in all its historical and scientific assertions.⁴⁸

Eventually fundamentalists split some other evangelicals whom they believed did not take a strong enough stance on the inerrancy of the Bible.

Various trends in the nineteenth--and twentieth-century American evangelical heritage were implanted in Asia through them. The early missionaries were charged with Puritanic zeal and Wesleyan fervor. Spencer J. Palmer illustrates that “fundamentalism held sway in the Korean peninsula” between 1889 and 1923.⁴⁹ A prominent church historian in Korea states that most of the early missionaries who came to Korea were from North America, their traditions were conservative and evangelical, and their backgrounds were Puritan.⁵⁰ According to Chi-Mo Hong, “it is not easy or simple to define the theology and faith of the early missionaries who laid the foundation for the Korean Church.” But he concluded:

The faith of the early missionaries was a puritanical, pietistic faith; the theological thought was colored with Calvinistic, fundamentalistic thought. But in spite of that foundation, the thought expressed on the surface was often broadly evangelical. Moreover, we cannot deny the fact that dispensationalism was also mixed with it. It seems to me that the early American missionaries’ theological bent was more fundamentalistic than Calvinistic.⁵¹

As these statements indicate, many Korean people were influenced by Western missionaries’ conservative and fundamental understanding of Christianity. As I previously discussed, this was because, as the native and traditional religions continued to wane, the Christian message was all the more receptive by the people who were in the

1995): 34-43.

⁴⁸ George M. Marsden, “Fundamentalism and American Evangelicalism,” 25-26.

⁴⁹ Spencer J. Palmer, *Korea and Christianity: The Problem of Identification with Tradition* (Seoul: Hollym, 1967), 26.

⁵⁰ Kyung-Bae Min, *Hankuk Kidok Kyohoesa* [The History of the Korean Christian Church], 3rd ed. (Seoul: Yonsei University Press, 1995), 144.

⁵¹ Chi-Mo Hong, “Hankuk Choki Sonkyosadului Sinangkwa Sinhak [The faith and theology of early

lack of any satisfying spiritual experience, which left them with an inner craving in a spiritual vacuum. In addition, the scientific knowledge introduced through Western missionaries made the Christian message more attractive to the nations.⁵² The Western mission has been marked preeminently by “a fervent evangelical spirit, a thorough belief in the Scriptures as the Word of God and in the Gospel message of salvation from sin through Jesus Christ.”⁵³

A. J. Brown leaves the following description of the American missionaries who arrived in Korea before 1911, shedding light on their theological orientation:

The typical missionary of the first quarter century after the opening of the country was a man of the Puritan type. He kept the Sabbath as our New England forefathers did a century ago. He looked upon dancing, smoking, and card playing as sins in which no true follower of Christ should indulge. In theology and Biblical criticism, he was strongly conservative, and he held as a vital truth the premillennial view of the Second Coming of Christ. Higher Criticism and liberal theology were deemed dangerous heresies.⁵⁴

American missionaries were enthusiastic about missionary efforts because one of the signs of the end was that the gospel would be preached to all nations, including Asia. As these statements indicate, many Asian people were influenced by American evangelical missionaries who had a very conservative and fundamental understanding of the nature of Christianity.

In this chapter, I explored many Korean evangelical communities as an exclusive religious group. Reflecting on the historicity of many Korean evangelical churches,

missionaries to Korea],” *Presbyterian Theological Quarterly* 51 (March 1984): 129.

⁵² Jeong-Man Choi, “Historical Development of the Indigenization Movement in the Korean Presbyterian Church,” 62.

⁵³ Harriet Pollard, “The History of the Missionary Enterprise of the Presbyterian Church, U.S.A. in Korea with Special Emphasis on the Personnel” (M.A. thesis, Northwestern University, 1927), 26.

⁵⁴ Arthur J Brown, *The Mastery of the Far East: The Story of Korea’s Transformation and Japan’s Rise to*

religious exclusivism reflected in their Faith Statements and doctrines, and influence of Western missionaries' Christian-only attitude on Korean people helped to unearth the reigning tendency of many Korean evangelical communities that deny every revelation of God outside the Christian Bible and traditions. So, there is not unity of gospel and other religions and cultures. This is the focus of the next chapter, which mainly studies issues of Christian exclusivism, religio-cultural issues, and interreligious dialogue among different faiths.

CHAPTER 2

A Study of Religious Issues in Korea

The body of knowledge in Chapter 2 explores common themes generated from some Korean autobiographies which deal with religious issues in Korea, which help frame the questions and possibilities of this dissertation. There are several questions that were used in this study. These questions are divided into subsections describing Christian exclusivism, religio-cultural issues, and interreligious dialogue. The purpose of this chapter is to explore the dynamics of interreligious dialogue and religio-cultural issues in Korea, thus amplifying the dynamics of discourses in which this subject is recognized and addressed at the level of scholarly discourse.

Korean Christian Exclusivism

I read a biography of a Korean female theologian, Hyun Kyung Chung who had a practice of engaging with the Nepalese goddess Tara. She encountered in dialogue with Christians an example of alienation and exclusivism between one spirituality and the other. Hyun Kyung was living with her close female theological professor, who was a strong Christian believer. She asked Chung to remove the statues of the Nepalese goddess Tara from her room:

It was our first quarrel with each other since my college professor and I have gotten along together for 25 years. Once my college professor and I rented a house behind Ehwa Women University and lived together in the house for 2 years. There were three rooms in the house. I let my professor use the biggest room. I used the less large room in order to store my things. And I used the smallest room in the gate section. In this room, I pulled down a red and orange Indian silk sari from the ceiling and laid down a mattress, which was piled up with many Indian cushions. And then, I displayed a statue of the Nepalese goddess Tara who is the mother of

all Buddha and a goddess of mercy, on a small table in front of the room. I had bought the statue of Tara at an Indian antique shop when I went to India to give a lecture. I held the statue in my bosom so it would not be broken, and brought it to Seoul. The statue of Tara was delicate and beautiful. It seemed in deep meditation and made me feel comfortable. The wise and merciful Tara gave me peace when I was very tired from lecturing in the college. One day, my professor talked to me carefully.

“You are a Christian theologian! Our guests may think it strange of you as they see the Buddha statue in the room of a Christian theologian. They may find fault with you outside the house, so why don’t you remove the statue?” I thought that my professor just worried about other persons’ evaluations of me and therefore I didn’t take her suggestions seriously. Rather, I tried to ease her mind and said, “My professor, I will then lock the door when I go to the school. Please don’t show my room to anyone.”

A few days passed. My professor continually told me to remove the statue. I tried to ease her mind and gave several reasons. I tried to persuade her by saying that the status of Tara is just for me a piece of art, I wanted to be inspired by the wise and merciful female statue, and I didn’t create a Buddhist temple in my room...A month passed. One day, the professor yelled at me and gave dire offense to me.

“You never listen to other persons’ words! Why do you still display and worship the Buddha statue in the room of a theologian? The statue makes me uncomfortable; it is unbearable for me.”

The professor never had showed anger nor yelled at me in such a way before. I really worried about whether my professor would get so angry and she would faint. So I quickly did wrap up the statue in a cloth and put it in a garret. Since that event, I never showed my concern with other religions to the professor. I also never talked to her about what my involvement with a peace movement with people of different faiths. My professor liked Buddhist priests. She was the first person who bought and read books written by Buddhist priests. However, she did not yield an inch from insisting that Jesus is the only Savior of all humankind and all people are saved only through Jesus Christ’s death and resurrection. Because I knew very well of my professor’s stance, I ended my last meeting with her with a “white lie” by providing an excuse that I thought would ease her mind.¹

¹ The story in Korean is as follows. 선생님과 함께 지낸 25년이 넘는 세월 동안 딱 한 번 싸운 적이 있었다. 선생님과 함께 이대 뒤에 전셋집을 얻어 약 2년 간 함께 산 적이 있다. 방이 세 개 있는 작은 집이었다. 제일 큰 방을 선생님께 드리고, 그 다음 큰 방에는 물건들을 넣어 놓고, 제일 작은 문간방에 내 방을 꾸몄다. 오렌지와 빨간색 인디언 실크 사리를 천정에서부터 내려 캐노피를 만들고, 그 밑에 수많은 인도의 쿠션으로 쌓인 매트리스를 놓았다. 그 다음의 방의 정면 작은 상 위에 네팔에서 온, 모든 부처님의 어머니이자 완벽하게 깨달은 자비의 여신인 “타라”를 모셔두었다. 인도에 강연을 갔다가 골동품 가게에서 사서 서울까지 깨질세라 내 품에 안고 온 타라였다. 섬세하고 아름답고, 평안한, 명상에 깊이 들어간 여신의 모습이였다. 하루 종일 학교에서 일하다 피곤해서 집에 돌아오면 그 지혜롭고 자비로운 타라의 모습이 내게 깊은 평화를 주곤 했었다. 그러던 어느날, 선생께서 내게 조심스럽게 말씀하셨다.

This biography allows me to sense the content of the message it embodies, and the theological approach of Chung's close theological professor in the story employed when she proclaims, "remove the statue of Tara," to Chung who believes or takes comfort from a Nepalese Tara goddess from Buddhism. Chung's close theological professor speaks simply, forcefully, and straightforwardly to the listening Chung. While the professor is speaking, Chung might be thinking, "What is this professor trying to say?" and "Why is this professor saying this?" It may be that Chung seems courteous and she does not say it out loud and she removed the statue from her room, realizing that the professor would not yield an inch to as she insisted that "Jesus is the only Savior of all humankind and all people are saved only through Jesus Christ' death and resurrection." There is, however, something more significant involved than the issue of Chung's silence and oppression.

For the professor, the Tara in Chung's room is a goddess from Buddhism that sounds

“당신, 기독교 신학자잖아요. 신학자 방에 저렇게 불상이 앉아 있으면 오는 손님들이 당신에 대해 이상하게 생각할 거예요. 그들이 밖에 나가 흡을 볼 수도 있으니 그 불상을 치우면 어떻겠어요? 나는 선생님께서 나에 대해 다른 사람들의 평가를 우려하시는 걸로만 알고 선생님의 제안을 심각하게 받아들이지 않았단. 선생님을 안심 시켜드리려고, “선생님, 그러면 제가 학교 갈 때 제 방문을 잠그고 갈게요. 사람들에게 제 방 보여주지 마세요”라고 말씀 드렸다. 그리고는 며칠이 지났다. 선생님께서는 계속 그 불상을 치우라고 말씀하셨다. 나는 여러 가지 이유를 대며 선생님의 마음을 편하게 해드리려고 노력했다. 내 방에 있는 타라는 예술 작품이라고, 내가 되고 싶은 지혜롭고 자비로우며 깨달은 얼굴을 하고 있는 여성의 영감을 받으려고 놓아둔 거라고, 불교 사당을 차린 게 아니니까 걱정하지 말라고 선생님을 설득시키려고 노력했다.....어느날, 선생님께서 너무도 크게 화를 내시면서 내게 소리를 지르셨다.

“당신은 전혀 남의 말을 듣지 않아요. 기독교 신학자가 왜 방 안에 불상을 모셔두고 있는 거예요? 나는 당신 방의 불상이 불편해서 견딜 수가 없어요. 한번도 내게 화를 내시거나 이런 식으로 소리치르지 않으셨던 분이셨다. 나는 선생님이 저렇게 화를 내시다가 혹시 쓰러지시면 어떡하나 하는 생각이 들어서 얼른 그 아름다운 “타라”를 잘 싸서 다락에 올려버렸다.

그 사건 이후 나는 선생님께 다른 종교에 대한 관심이나 다른 종교인들과 같이 하는 평화 운동들에 대해 말씀드리지 않았다. 선생님을 불편하게 해드리고 싶지 않았기 때문이다. 법정 스님을 좋아해서 법정 스님의 책이 나오면 제일 먼저 사서 읽으시면서도 구원의 문제에서는 “오직 예수만으로” “오직 예수님의 죽음과 부활만으로”를 양보하지 않으시는 분이셨다. 선생님의 이런 입장을 잘 알기 때문에 그분의 마음을 편하게 해드리기 위해서라는 핑계를 대며 선생님과 마지막 만남을 “하얀 거짓말”로 끝내버린 것이다. Hyun Kyung Chung, *Kyolguk Un Arumdaum I urilul Kuwon*

strange to her ears. The basic character of strangeness, the religious context in which the strangeness manifests itself, and the degree of intensity with which the strangeness disturbs the professor's ears are definitely quite crucial.

I am very curious to know whether both Chung and her theological professor understood each other. In my ministry I am sometimes forced to see how thoroughly strange is the Christian vocabulary to the ears of many neighbors of different faiths. Many Christians use such phrases as "Our Jesus Christ is the only Savior of all humankind" and "the incarnation, life, and death of Christ and redemption through his blood," and "eternal life." It seems that each one of these terms invites them religious resistance and separation.

The dilemma is this: when the professor says "salvation through the blood of Jesus," Chung is not sure what to make of it. The professor could not fathom that Chung believes in salvation through the Goddess Tara, which Chung sees no division between the Christian faith and other religious faiths.

My brief observation of this true story illustrates the core features of religious exclusivism found in Korean Christianity. This true story points to some possible explanations for such an exclusivistic attitude.

Many Korean evangelical Communities are generally intolerant towards different religions. One of the three major characteristics of the religions in Korea today is their exclusivism.² Such an exclusivistic attitude was especially conspicuous among many

Halkkuhya: Hyun Kyung Sunyeki [In the End, Beauty Will Save All of Us: Hyun Kyung Pilgrimage] (Seoul: Yul Rim Won, 2001), 206-08. Translation is mine.

² "Han'guk Sahoe-wa Chongkyo Taehyonghwa" [Korean society and over-size growth of religions], *Korea Times*, 17 October 1984, 4, Toronto ed. The other two characteristics are economic concern and political

conservative Christians in Korea.

When I was studying in Yonsei University in Korea several years ago, I heard that when two professors of the Methodist Theological Seminary in Seoul said in effect that there is salvation outside the Christian church, they were so severely criticized by their fellow Christians of almost all the denominations in Korea that their positions as theology professors were gravely threatened. For many Korean Christians, Christianity is the only true religion; all others are “false religions.”

This is the case not only for the conservative and fundamentalist Korean Christians but also for many Korean Christian scholars. Frequently, even those interested in the dialogue between Christianity and the other traditional religions of Korea maintain the idea that there is no salvation outside Christianity. Tongshik Ryu, for example, in his relatively open-minded discussion on the issue, argues that even though Christians interested in the dialogue between Christianity and the other traditional religions of Korea, they do not believe that there is a saving truth in other religions. The dialogue based on the Gospel is ultimately the one which “aims at the evangelization of the people in other religions.”³

Generally speaking, it seems that the majority of Korean evangelical Christians believe that to become a Christian means to reject all the religious traditions of Korea. In some extreme cases, absolute exclusivism is upheld as a prerequisite for a faithful Christian. The German historian of religions, Friedrich Heiler, explains the general

interest.

³ Tongshik Ryu, *Han'guk Chongkyo-wa Kidokkyo* [Korean Religion and Christianity] (Ryu's translation of the title: *The Christian Faith Encounters the Religions of Korea*) (Seoul: Christian Literature Society of Korea, 1965), 208.

attitude found among the Korean Christians:

The reigning tendency of current Protestantism, the so-called dialectical theology, denies every revelation of God outside the Christian Bible and looks upon the non-Christian religions as mere attempts at self-apotheosis, which are under the judgment of God. One can hear such exclusivist theologians say over and over again that there is no communion between Christ and Belial, light and darkness, truth and deceit. They say there is not unity of gospel and religions, and a unity of religions is conceivable only in the sense of perversion of all forms of extra-biblical piety, whether Christian or non-Christian.⁴

Why exclusivistic? What would be the reason for such an extreme and widespread exclusivistic attitude of the Korean Christians? I would like to suggest some feasible explanations behind the religious exclusivism of Korean Christianity, at least, for heuristic purposes.

The crucial reason in this connection is that many Christians traditionally have held the position that their religion is the one true absolute religion. Arnold Toynbee calls this exclusivism “fanaticism and intolerance.”⁵ When they encounter other faiths, most Christians, as Thomas Merton pointed out, “instinctively” react to it as “a rival system of thought” or a “competing ideology” or an “alien world view” or more simply a “false religion.”⁶ Apparently, Korean Christianity, as part of the Christian tradition, could not avoid this general tendency of Christian exclusivism.

Under such exclusivism, there can be no room for any inter-religious dialogue or appreciation of other religions; there would only be a religious competition. Christianity teaches that revelation cannot be inherent in other faiths. It maintains that we face God’s

⁴ Friedrich Heiler, “The History of Religions as a Preparation for the Cooperation of Religions,” in *The History of Religions: Essays in Methodology*, ed. Mircea Eliade and Joseph Kitagawa (Chicago: University of Chicago Press, 1959), 100-03.

⁵ Arnold Toynbee, *Christianity among the Religions of the World* (New York: Scribner’s, 1957), 18.

⁶ Thomas Merton, *Zen and the Birds of Appetite* (New York: New Directions, 1968), 35.

anger and judgment in other religions.

Many Korean Christians decree that they have the good news others have to hear, the faith they must have, the virtues they should cultivate, and saints and thinkers superior to their philosophers and moral teachers. Above all, they ask that other faiths accept as their savior Jesus as they understand and experience him from the Bible, from Christian history, and from Christian culture, and not as other religions might perceive Jesus from their history, religion, and culture. Many Christians say that they do not need to know and hear other faiths because they have a better religion for them: Christianity.

Many have begun to question that kind of Christian mission. Swami Abhishiktananda from India, for instance, challenged as he wrote,

Let us imagine for a moment a Hindu or Buddhist missionary going to Rome with the idea of converting Christians to his own faith. Reaching there he picks up a few words of the Italian language, looks from a lofty height at the religious folklore and superstitions of the Italian country people, and occasionally attends some big show in St. Peter's Square. Apart from that however he makes no attempt to acquaint himself with real Christian belief, he does not even open an elementary catechism nor care at all to read the Gospel. The good fellow will, of course, be able to attract a few dissatisfied Christians, owing to the exotic style of his preaching and behavior, but he will be eternally unable to reach the heart of real believers... Yet that is exactly what most Christian preachers do in India, whether they be foreigners or Indians.”⁷

This account illustrates that if Buddhists took on such a mission “they will be sometimes unable to reach the heart of real Christians,” Christian mission conducted in this way will also be sometimes unable to reach the heart of real Buddhists. In this sense, Kang Nam Ho points out that one of teachings Korean evangelical Christians could learn

⁷ Swami Abhishiktananda, *The Church in India* (Madras: Christian Literature Society, 1969), 22-25. Quoted by T. K. Thomas, “Confessing Christ in Different Cultures---An Indian Contribution,” in *Confessing Christ in Different Cultures: Report of Colloquium Held at the World Council of Churches Ecumenical Institute, Switzerland, 2-8 July 1977* ed. John S. Mbiti (Celigny, Switzerland: Ecumenical Institute, 1977), 56.

to help themselves get rid of irritable exclusivism seems to be the Buddhist concept of *upaya* or skillful means. According to this concept, religions and their doctrines and practices are only a means towards the end. Any given religion is meant to be an indispensable tool to reach the goal, or “a “raft” which is useful for crossing a stream, but to be discarded once the other side of the stream or the realm of true reality has been reached.”⁸ Kang sees the Buddhist concept of “*upaya*” as a means through which Korean evangelical Christians could get rid of their exclusivism.⁹

A well-known Chinese writer, Lin Yutang, born in a pastor’s family and trained to be a minister, tells his story in his “Why I Am a Pagan”:

I was forbidden to attend Chinese theaters, never allowed to listen to Chinese minstrel singers, and entirely cut apart from the great Chinese folk tradition and mythology. When I entered a missionary college, the little foundation in classical Chinese given me by my father was completely neglected.”¹⁰

He quit the seminary, left the church and became a “pagan.” It was only late in his life that he rediscovered Christian faith again--the Christian faith that recognized his Chinese folk tradition and mythology. In my observation, many Christians try to replace indigenous cultures and traditions with Christian cultures and traditions.

Christian exclusivism firmly rejects what certain pluralism affirms: that all religious beliefs--or, at least, those of the major religious traditions--are more-or-less equally valid and equally true, that all religious beliefs have a rough parity with each other, and that pluralism accepts the validity and complementarity of all the faiths as different responses

⁸ Kang Nam Oh, “Hanism as a Catalyst for Religious Pluralism,” in *Hanism as Korean Mind: Interpretation of Han Philosophy*, eds. Sang Yil Kim and Young Chan Ro (Los Angeles: Eastern Academy of Human Science, 1984), 81-82.

⁹ Ibid.

¹⁰ Yutang Lin, *The Importance of Living* (New York: Reynal & Hitchcock, 1937), 440.

to the one. Against such pluralism, Christian exclusivism affirms that God has acted decisively, supremely, and normatively in the historical Jesus of Nazareth. In his person and work, Jesus is so unique that no one comes to the Father except through him. All salvation in the biblical sense of eternal life, life in the kingdom, reconciliation with God and forgiveness of sins comes solely through believing in the person and work of Jesus Christ. Christian exclusivism agrees that salvation is to be found nowhere else than in Jesus Christ. The truth to be found in other religious teachings is not sufficient, in and of itself, to provide salvation. It further agrees that universalism that all people without exception will be saved is not biblical.

Kim-Sai Tan, who teaches theology in Malaysia, claims that Christ is the one and only Savior of all humankind, that “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12).¹¹ When it comes to Christology, the Catholic Church does not compromise at all on the supreme uniqueness of Christ. It has not gone Pluralist. According to a 1991 papal Encyclical on Missionary activity named *Redemptoris Missio*, the Pope urges emphatically that missionary evangelization is “the primary service which the church can render to every individual and to all humanity in the modern world, which...seems to have lost its sense of ultimate realities and of existence itself.” The Pope follows by declaring Christ as “The Only Savior,” and affirming “proclamation as the permanent priority of mission.”¹²

This evangelical position is unequivocally firm and clear. Article 3 of the 1974

¹¹ Kim-Sai Tan, “The Unique Christ in the Plurality of Religions” in *The Unique Christ in Our Pluralist World*, ed. Bruce J. Nicholls (Grand Rapids, MI: Baker Books, 1994), 67.

¹² See *Origins*---CNS Documentary Service, Vol. 20: No. 24, Jan. 1991, 543, 554. In *The Unique Christ in Our Pluralist World*, ed. Bruce J. Nicholls, 71.

Lausanne Covenant declares that “there is one Savior and only one gospel;” that “Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.” General revelation is said to have no salvific value at all. In article 4, evangelism is defined as “the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him and so be reconciled to God.”¹³ Lausanne II in Manila reiterated this basic commitment. In the Manila Manifesto (article 7) there is the affirmation that other religions and ideologies are not alternative paths to God, and that human spirituality, if unredeemed by Christ, leads not to God but to judgment, for Christ is the only way. To go by the Lausanne Covenant, the Evangelical position is exclusivist both christologically and soteriologically.

Yoshiaki Hattori, who teaches Old Testament and Theology at Tokyo Christian University, reaffirms the classical evangelical position on general and special revelation upon the uniqueness of Christ. Referring to the Old Testament, the Lord was witness that the Scripture, in the case of the Old Testament, was to reveal that Messiah, who was Jesus Christ himself, as seen in Luke 24:44, “....all things which are written about me in the Law of Moses and the prophets and the psalms must be fulfilled.” It is in the New Testament that we come to the revelation which speaks of the uniqueness of Christ when in his own words he said: “I am the Way, and the Truth and the Life; no one comes to the Father, but through me,” (John 14: 6) or in the words of Peter’s spirit-filled proclamation when he said: “There is salvation in no one else; for there is no other name under heaven

¹³ J. D. Douglas, ed., *Proclaim Christ until He Comes* (Minneapolis: World Wide Publications, 1990), 20.

that has been given among men, by which we must be saved” (Acts 4:12). Therefore, it is not through general or natural revelation but through special revelation that we come to the full knowledge of the uniqueness of Christ.¹⁴ Hattori’s perspective illustrates that special revelation reveals to us in a most definite manner the nature of God’s self-revelation via his redemption provision in the person of his son Jesus Christ and his accomplished work of redemption. The revelation is given in the form of the written word, the Bible.¹⁵ Through the written Word of God, the Bible, people are able to come to the full knowledge of the decisive and completed work of salvation through the redemptive death of Jesus Christ on the cross and his triumphant resurrection on the third day. God revealed and still reveals to humans, the unique way of salvation in Christ through the inspired written word, the Bible. In this sense, as I. H. Marshall says,¹⁶ God uses the word to reveal himself and his provision. Therefore, the uniqueness of the special revelation in terms of the Bible is inseparably related to the concept of the uniqueness of Christ.

Contrary to Christian exclusivists whose perspectives in common preserve the centrality and normativeness of Christ, religious pluralism is content to accept the validity and complementarity of all the faiths as different responses to the one “Ultimate Divine Reality.” Alan Race offers the following definition of pluralism:

...the belief that there is not one, but a number of spheres of saving contact between God and man. God’s revealing and redeeming activity has elicited response in a number of culturally conditioned ways throughout history. Each response is partial, incomplete, and unique; but they are related to each other in that they represent different culturally focused perceptions of the one ultimate

¹⁴ Yoshiaki Hattori, “The Unique Christ in the Challenge of Modernity” in *The Unique Christ in Our Pluralist World*, ed. Bruce J. Nicholls (Grand Rapids, MI: Baker Book House, 1994), 81.

¹⁵ R. K. Harrison, *Introduction to the Old Testament: With a Comprehensive Review of Old Testament Studies and A Special Supplement on the Apocrypha* (Grand Rapids, MI: Eerdmans Publishing, 1969), 463.

¹⁶ I. Howard Marshall, *Biblical Inspiration* (Grand Rapids, MI: Eerdmans Publishing, 1983), 15.

divine reality.¹⁷

Alan's view illustrates that salvation is to be found in any or all faiths, including Christianity but not confined to it. Christ and Christianity, instead of being the center of the saving and revealing work of God, "go into orbit" along with other faiths, as one among many planetary responses to the gravitational pull of the sun of divine reality at the center.¹⁸

John Hick derives this astronomical metaphor to other faiths. Hick proposes a "Copernican Revolution" in theology. It took an enormous adjustment for humanity, and especially the church, to be weaned from the apparently obvious fact that the earth stands at the center of the universe, surrounded by other moving heavenly bodies, to accept the actual truth that the earth, along with other spinning planets, is revolving around the sun at the center of the solar system. It was no easy thing to accept our own relativity. Similarly, says Hick, it is not easy, but nevertheless essential, for Christians to see that while Jesus Christ may be central for themselves, he is not the center of the religious universe. Christ is the only one among others who has borne valid witness to the divine reality.¹⁹

Countering pluralism's claim that all religious beliefs are more-or-less equally valid and equally true, Christian exclusivism claims a crucial objection that some forms of pluralism deny the centrality of Jesus Christ. Pluralism gives too much authority to relativistic views of revelation, denying Christianity's witness to God's non-relativistic

¹⁷ Alan Race, *Christians and Religious Pluralism: Patterns in the Christian Theology of Religions* (London: SCM Press, 1983), 78.

¹⁸ Ibid.

¹⁹ John Hick, *God Has Many Names* (Philadelphia: Westminster Press, 1982), 52.

action in the world in Jesus Christ. Thus, pluralism is no help at all, pastorally or evangelically, in ministering to those in our congregations or in proclaiming Jesus Christ to all peoples of every tribe and nation.

Many Christians have extended the power of knowledge to religions. They sometimes think that they know about Buddhism. For example, I heard from many Christians that there is no room for God in Buddhism. Many Christians think that they know what Hinduism is. For example, I heard from them that there are too many gods in Hinduism. They know what Confucianism is. For example, many Korean Christians think that it is an ethical system that dwells on nothing except human beings and human society. However, Buddhism, Hinduism, and Confucianism may not think that Christianity has understood them. Writing on a Consultation between People of Living Faiths, some Buddhist participants reflected:

We keenly felt that...the Consultation...was structured in a manner of one-way traffic in that our Christian brethren had the opportunity of knowing and sharing more about Buddhism...The opportunity afforded to the Buddhists to know about Christianity was not as much as we desired.²⁰

This Buddhist reflection hints at Christian aggressiveness in interfaith dialogue. This reflection illustrates that Christians are the hosts and organizers; Buddhists, Hindus, or Muslims are the guests. A guest must behave as a guest and a host must behave as a host.

This is what is meant by “one-way traffic,” mentioned in the Buddhist reflection. The Buddhists say that Christians in the dialogue have a good opportunity to learn about Buddhism, but the Buddhists are not given an equal opportunity to learn about

²⁰ “Dialogue between Men of Living Faiths, Ajalton, 1970 Memorandum,” in *Christians Meeting Muslims: WCC Papers on Ten Years of Christian-Muslim Dialogue* (Geneva: World Council of Churches, 1977), 78.

Christianity. The Buddhists in dialogue are bombarded with question after question by their Christian counterparts. And asking questions may be a disguised way of displaying one's knowledge. As a result, the Buddhists in the dialogue felt put upon by the displaying of Christian knowledge that is exclusive and one-way traffic.

Religio-Cultural Issues

Once I joined in the Christian Mission School, which was a short-term mission program conducted by the Presbyterian Church in Korea. As one of mission programs, the program required all participants to encounter and introduce '*sa young ri* (Four Spiritual Laws) to different religious persons.

My group, which consisted of six peoples, was invited by an Indian family. The Indian family prepared Indian foods such as curry chicken and rice for all members. Finding myself beside the family, I tried to talk to them about the Christian faith that Jesus Christ is the Son of God who came to us as Savior. I said, 'Thank you so much for the delicious foods. I have come to you, hoping that I may talk with you a few minutes about the Christian faith. This small booklet in my hands is Christian *sa young ri* (Four Spiritual Laws).²¹ There are God's love, sinful man, and the death and resurrection of Jesus Christ

²¹ The Four Spiritual Laws booklet is designed to enable Christians to be more effective in their witness for Christ. It is the Holy Spirit who draws individuals to Christ by using men, methods and materials to communicate Jesus Christ's truths. Millions of men and women in most countries of the world have prayed to receive Christ through the direct, simple presentation of the gospel contained in this booklet. The Four Spiritual Laws deal four major principles: 1) God loves you and offers a wonderful plan for your life; 2) Man is sinful and separated from God. Therefore, he cannot know and experience God's love and plan for his life; 3) Jesus Christ is God's only provision for man's sin. Through Him you can know and experience God's love and plan for your life; and 4) We must individually receive Jesus Christ as Savior and Lord; then we know and experience God's love and plan for our lives. Christian Campus Crusade, "The Four Spiritual Laws." Resource (5). [In Korean]. <http://www.blog.daum.net/leadership/9562332> (accessed June 6, 2008).

who is the only way to God in these four laws.' The woman stated, 'You Christians are always trying to introduce Jesus Christ. However, it is more important for you Christians to know that you first have to respect the culture of people. In fact, I accidentally saw some of you who refused to have Indian foods with hands and looked for chopsticks and spoons around the kitchen. I was embarrassed by the unexpected situation but pretended ignorance about that. I often met other religious persons who did not try to introduce their religions. Rather, they really listen to and understood me.'"

That sequence in a constructed conversation between the Indian family and I illustrate the kind of issue that is at stake in the Christian ignorance of God's reality in the presence of non-Christians. It is not often recognized in Christian circles that theological affirmations about Christ are meaningless ultimately in terms of what persons of other cultures understand those affirmations to imply for them. In other words, Christian affirmations about the uniqueness of Christ achieve their real impact when they are tested to establish their credentials and validity in terms of the cultural worlds which persons of other cultures inhabit.

Perhaps I have to stress that Christian affirmations about the uniqueness of Christ arise from their relationship to the claims and cultures that are made by persons of other cultures for theirs. Without such relationship, there is no real ground for Christians to be perceived in their relations to persons of other cultures. Rather, there may be one-sidedness that might not need to be explored.

My conversation with the Indian family allows me to sense the point of the one-sidedness of conversation. While I was talking, the Indian woman might be thinking that

my talking is one-sided. Koyama Kosuke identifies such conversation as one-sidedness.²² While I was talking, the woman felt that she was only an object of my religious conquest. I had messages for her; however, I did not recognize that the woman had a message for me and that she really wanted to be understood. The woman noticed the imperialistic one-sidedness and cultural ignorance of Christians with regretful language.

The dilemma is this: when I introduced Christian “sa-young-ri” and said “salvation through Jesus Christ,” the Indian woman was completely alienated. I recognized the missing relationship between the presence of God and the presence of the people in my conversation. Koyama says, “The sense of the presence of God is distorted if persons fail to see God’s reality in terms of the people’s reality.”²³ The Christians need to pay attention to both the Word of God and the life of the people with whom they live. These two elements are closely interrelated, and the Christians’ whole existence is entangled in them.

The India woman in the conversation was not concerned with Christology, but she showed her interest in herself, people, and cultures with which she lives: Do you refuse to eat food with hands? This word means that persons are ready to hear the Christian message of Christ if Christians put it in what Koyama calls “neighborological” language, though they would reject Christ if Christians are to present him in Christological language.²⁴ Koyama states:

In order to be able to present Christ in “Neighborological” terms to their neighbor Christians must learn to see him whether he be Buddhist, Hindu, Moslem, animist, intellectual or uneducated as someone whom they “come up against.” Christians

²² Kosuke Koyama, *Water Buffalo Theology*, 65.

²³ Ibid.

²⁴ Ibid., 67.

must try to build their neighborology upon their direct experience with Asian neighbors.²⁵

To name the name of Jesus Christ--this is Christian Mission. History shows how enormous the power of naming the name of Jesus Christ has been. This power has Christianized the West and brought into being a Christian civilization. And in the nineteenth century the world saw the expansion of this power into Asia.

For centuries many Christians said that the way of believing in other faiths is wrong. Theologians prove it over and over again, cutting people loose from their cultural and historical roots. And Christians practice it as part of Christian vocation, as an expression of fidelity to Jesus Christ. As an Indian Christian, a convert from Hinduism, puts it:

Christianity as projected by the missionary and practiced by the church appeared western. The ritual, the worship, the preaching, the evangelistic techniques, the craze for instant and visible results, and the dependency of the church on money from the West---all these made me think that Christianity had little use for or no use for the religious change of India. I thought that Christian religion was something, which was imposed on India.²⁶

Christianity isolated Christian converts from their historical surroundings and cut them loose from their cultural roots.

Such Christian mission is not just a matter of ritual, church construction, or money from the West. More important, it is a matter of the content of Christian faith. K. H. Ting, president of the China Christian Council in the People's Republic of China, speaks critically of the way in which the Reformed doctrine of justification by faith in Jesus Christ affected Chinese Christians in their relationship with their own people and their

²⁵ Ibid.

²⁶ Paul Sundakar, "How I Became a Christian," in *Testimony and Asian Suffering*, ed. T. K. Thomas (Singapore: Christian Conference of Asia, 1977), 75. Cited in C. S. Song, *Tell Us Our Names* (Maryknoll, NY: Orbis Books, 1984), chap. 6.

own culture:

The doctrine would tell Christians to show contempt for the ordinary people, to set ourselves against them, playing up the fact that because the people don't believe in Christianity, none of their efforts and achievements is worthy of consideration. In this way, the doctrine of justification by faith would become an arrogant and peremptory excuse for Christians to negate the people's merits and achievements and to attack the cause of the people.²⁷

Christians in China do not have the relationship with life, language, and culture of their nation, and the agonies and hopes of their own people.

In the conversation with the Indian woman, I failed to learn how to look at the life of the man and the reality of people with whom she lives. I did not discipline myself to see the life of people immediately and straightforwardly. I do not recognize myself in the midst of the reality of people. My Christian existence does not hang on the claim the Indian woman made about me. Christians do not consider the reality of people in the world. Christians must insist on this and their missions must experience this in the world.

The majority of the missionaries who arrived in Korea were, for example, at best, ignorant about the traditional religions of Korea; they produced Korean evangelical conservative Christian communities who ignored and rejected all the religious and cultural traditions of Korea. For them, Korean cultures and Christian faith were unreconcilable, as Reginald Ebenezer shows:

A Korean student in one of my classes said, "We national Christians lack a cultural identity or too long the de-cultured zombie image has stood, so much so that we tend to believe that this ought to be natural. Christians tend to divorce themselves from their own culture. The mission made a type of 'evangelical robot' out of us."²⁸

²⁷ K. H. Ting, *How to Study the Bible* (Hong Kong: Tao Fong Shan Ecumenical Centre, 1981), 34-35.

²⁸ Reginald Ebenezer, "A Study of Church Mission Tensions and a Proposal for a Better Relationship," Research paper by a Ceylonese student at Wheaton College Graduate School, May 1975, 9.

Korean cultures were often offended by and threatened by the exclusive claims of the Christian faith.

What is emerging in Asia is a variety of Asian approaches to Christian theology. M. M. Thomas notes that “in spite of its plurality of cultures, political ideologies, and social structures, we can discern certain common features in what Asian peoples are revolting against and are struggling for,” which justifies the use of the phrase “Asian theology” in the singular.²⁹

Asian Christian leaders reached a consensus at a Consultation sponsored by the Christian Conference of Asia, in 1965, where they acknowledged:

The Asian churches so far, and in large measure, have not taken their theological task seriously enough, for they have been largely content to accept the ready-made answers of Western theology or confessions...we believe that Christ has more of his truth to reveal to us, as we seek to understand his work among men, their several Asian cultures, their different Asian religions, and their involvement in the contemporary Asian revolution.³⁰

This statement describes that Asian theology is not just a matter of taking the historical and cultural context seriously; it is also a matter of letting the Christian faith speak in and through that context.

A number of theologians have produced new Asian theologies to deal with problems peculiar to Asian people and faiths. Bong Rin Ro categorizes Asian theology under four different approaches: syncretistic theology, accommodational theology, situational theology, and biblically oriented theology relevant to Asian needs.³¹ Syncretistic theology

²⁹ M. M. Thomas, *The Christian Response to the Asian Revolution* (London: SCM Press, 1968), 128.

³⁰ East Asia Christian Conference, *Confessional Families and the Churches in Asia: report from a consultation convened by the East Asia Christian Conference and held at Kandy, Ceylon, Dec. 6-8, 1965*.

³¹ Bong Rin Ro, “Contextualization: Asian Theology,” in *What Asian Christians are Thinking: A Theological Source Book*, ed. D. J. Elwood (Quezon City: New Day, 1978), 52.

tries to syncretize Christianity with a national religion such as Buddhism or Confucianism in an attempt to contextualize theology into the national situation. Sri Ramakrishna, founder of the Ramakrishna Mission, for example, meditated on Christ, recognized Christ's divinity as an avatar (incarnation) of the Supreme, like Krishna and Buddha, and encouraged his disciples to worship Christ.³²

Accommodational theology considers prevailing customs and religious practices and accommodates good ideas from other religions. Kosuke Koyama, for example, notes that "every religion has good things as well as bad things; therefore, we must keep good things of Buddhism in Thailand and talk about them. This will change our life style and I consider this as evangelism."³³

Situational theology is exemplified in the "pain of God" theology from Kazo Kittamori, a Japanese theologian. To him, the "pain of God" theology is central to the Christian gospel. He started with Jeremiah 31: 20: "Ephraim, my dear son? Is he a delightful child? Indeed, as often as I have spoken against him, I certainly still remember him; therefore my heart yearns for him; I will surely have mercy on him," declares the Lord." Here the context of the passage is God suffering for Ephraim his son. Kittamori believes that God suffered for Ephraim and he suffers for his people. To him, the entire Christian theology is the theology of suffering.³⁴ Two important factors in his pain of God theology are observable. First, Kittamori took the tragedies of World War II sufferings and pains of the Japanese people seriously and contextualized the gospel to the living

³² Swami Prabhavana, The Sermon on the Mount According to Vedanta (India), 14. In *What Asian Christians are Thinking*, 52-53.

³³ Kosuke Koyama, "Syncretism and Accommodation," *OMF Bulletin* [Singapore], October 1972, 10-108.

³⁴ Kazo Kitamori, *Theology of the Pain of God*, 5th ed, (Richmond: John Knox Press, 1965), 109.

situation in Japan at the crucial time. Second, Kittamori is influenced by the dominant Buddhist concept of Dukka (suffering) and its role in solving human suffering and pain in order to reach Nirvana.³⁵ The key issue is whether the biblical and historical doctrines of the Christian Church can be preserved without compromise in the process of contextualization. For example, during the post-colonial period, it became apparent that Asian Christianity was but a pale reflection of western Christianity and Asian churches were quite often viewed by those of other faiths as colonial outposts of western Christendom. As Christians, Asians had a foreign identity vis-à-vis their own countries and cultures. So, the Christian attitude to Asian culture needs to be dialectical. On the one hand, in light of the gospel, persons should be critical of the limitations and negative aspects of their own cultural traditions; the other hand, they should be prepared to interpret and express the Christian gospel in and through their cultural context.

Lastly, biblically oriented Asian theology claims that in Asia people are facing different circumstances from the West. Asians must make their theologies relevant to the living situations in Asia. Some of the main issues Asian people are facing are Communism, poverty, suffering, war, and idolatry; therefore, any theological emphasis must bear these problems in mind.

A significant stream of Asian theological thinking has been protest against the dichotomy of theology and mission and against traditional understandings of theology and mission; and a new theological position has emerged from these protests. It is not without significance that many Asian theologians, who are speaking in a new way in their

³⁵ Ibid.

situation, consider their experience of conversion as a primary ingredient and motivation for a new theological enterprise. Bishop Lakshman Wickremasinghe, for example, speaks of being confronted by the reality of the people as the beginning of a new Christ experience.³⁶ For him this experience is crucial for understanding the nature, presence and mission of the church in Sri Lanka. As another example, the Filipino theologian, Edicio de la Torre, speaks of his experiences of being with the people as a crucial experience of conversion--of celebrating with them a new liturgy of Christ's presence, a liturgy that in the end took him to prison.³⁷ The experience of conversion, to which these theologians give a crucial place in their theological construction, is an affirmation of their belonging to, and identification with, the "people" and recognition of their place in a confessing Christian community.

The character and demands of the theological situation in Asia which Asian theologians consider are: the demand for conversion, for a new spiritual experience and journey to rediscover Christ in the midst of the people; and a change in the language of theology from rational discourse to the language of confession, story and poetry that is attempting to capture the creative movement of the divine Life-giving Spirit.

The religious triumphalism of the church, that herein is the only true salvation, was not only a religious position but also a political experience of Korean churches during the colonial period. However, once Asian countries gained their independence from western colonial masters, there was a deep questioning of not only the political concept of

³⁶ Lakshman Wickremasinghe, "Living in Christ with People." *A Call to Vulnerable Discipleship: CCA Seventh Assembly, 1981*. [Niles Memorial Lectures]. Singapore: Christian Conference of Asia, 1982.

³⁷ de la Torre, Edicio, Sermon given at 7th CCA Assembly. Published in *A Call to A Vulnerable Discipleship*, ed. G. R. Kara. Singapore: Christian Conference of Asia.

Christendom but also its religious implications. In the thinking of Asian Christian theologians neither the Church nor Christianity figures as a central point of departure for relating to other faiths. Instead, and this is the important point, the center is Christ.

Starting with one of the earliest attempts in relating to other religions, J. N. Farquhar sees the base in other religions “reproduced in perfect form, completely fulfilled and completed in Jesus Christ.”³⁸ Raymond Panikkar attempts to identify Christic (not Christian) elements in a branch of Hinduism.³⁹ Both Justice P. Chenchiah and P. D. Devanandan are concerned with the Cosmic Christ in relating to other faiths. M. M. Thomas, in a response to Panikkar, attempts to identify the Acknowledged Christ in the Indian Renaissance.⁴⁰ He speaks of the New Humanity in Christ.⁴¹ In Korean Minjung theology, Christological reflections have been related to the life of Minjung (common people). Ahn Byung Mu, a Korean Minjung theologian and New Testament scholar, asserted that Jesus Christ is the Minjung or the Minjung are Jesus.”⁴²

Although these are differences in the way in which these thinkers approach and understand the reality of other faiths, their central point is given to the figure of Christ in relating to other faiths and cultures. This evangelical concern for mission remains central in relating both to people of other faiths and to other cultural systems.

The proposal of John Hick, a revised version of a Hindu model, which sees all

³⁸ John N. Farquhar, *The Crown of Hinduism* (London: H. Milford, 1913).

³⁹ Raimundo Panikkar, *The Unknown Christ of Hinduism: Towards an Ecumenical Christophany*, rev. ed. (Maryknoll, NY: Orbis Books, 1981).

⁴⁰ M. M. Thomas, *The Acknowledged Christ of the Indian Renaissance* (Madras: Christian Literature Society, 1970).

⁴¹ M. M. Thomas, *Man and the Universe of Faiths* (Madras: Published for the Christian Institute for the Study of Religion and Society, Bangalore, by the Christian Literature Society, 1975).

⁴² Yong-Bock Kim, “Jesus Christ among Asian Minjung: A Christological Reflection,” August 1989. http://www.Oikozoe.kr/bbsread.cgi?board=edata&y_number=8&nnew=2 (accessed May 5, 2008).

religious apprehensions as partial realizations of the reality of Brahman,⁴³ seems not to have struck Asian Christians or appealed to them, because it blunts the impetus for mission--the proclamation of Christ. Although the Christ-centered approach to other faiths was earlier, it was during the post-colonial period that the context, which prompted this stance, was sharpened.⁴⁴ During this period it became apparent that Asian Christianity was but a pale reflection of western Christianity and Asian churches were quite often viewed by those of other faiths as colonial outposts of western Christendom. It was because of this problem, experienced on a massive scale during the post-colonial period, that Asian Christians embarked on an effort to give Christianity in Asia an Asian face.

P. D. Devanandan declares the universality of the unbound Christ. He makes the following observation on this point:

Christians believe that in the coming of Christ, God Almighty identified Himself for a while with man in all man's struggles for perfection and the realization of his true nature. Such identification initiates a new era in creation. It marked the beginning of a redemptive movement, which takes humanity in its entirety, that is the whole community of mankind inclusive of all peoples, whatever their beliefs, languages or race. So that, far from shutting others out from participation (which would be being exclusive), the Christian wants the world of men to share his faith in this all inclusive cosmic process of a new creation.⁴⁵

In a similar way, C. S. Song opts for "decisiveness" as expressing more adequately the ultimate meaning of Christ for Christians in preference to more exclusivist concepts like "absoluteness" and "uniqueness." His purpose is to help Asian Christians "formulate a

⁴³ John Hick, *God and the Universe of Faiths: Essays in the Philosophy of Religion* (London: Macmillan, 1975), 139 f.

⁴⁴ Preman D. Niles, "Christian Mission and the Peoples of Asia," in *Ferment and Protest: Some Christian Responses to Peoples of Aspirations* (Hong Kong: World Student Christian Federation Asia/Pacific Religion, 1982), 14.

⁴⁵ Paul D. Devanandan et al., eds., *Preparation for Dialogue: A Collection of Essays on Hinduism and*

more positive view of Asian cultures in the context of God's revelation in Christ,"⁴⁶ as well as to keep open the encounter between Christians and Asians of other faiths. The Old Testament faith affords a "proto-model" for contexts beyond the biblical history, as it shows "how God is at work among men for their salvation through a particular nation."⁴⁷ Song believes that such a semantic and theological clearing effort as he undertakes is necessary if the church in Asia is to break out of "the theological deadlock, which locks her in the repetition of historical formulations, related to Jesus Christ..."⁴⁸ Eventually such a process would lead to the development of a theological system based on Asian reinterpretations of fundamental concepts.

Peter C. Phan claims that "Christians cannot effectively speak to Asians about God unless they first let themselves be taught about God by Asians."⁴⁹ He describes that Christians cannot speak of God's revelation in the Bible without meditating on the sacred scriptures of Asian religions. Phan claims the all-inclusive God. He notes that "the God of universal harmony, in the Asian contexts, can only be the All-inclusive God, that is, the God who embraces all, irrespective of their religious belonging."⁵⁰ Phan suggests a humble dialogue among all religions. This dialogue takes a fourfold form:

A dialogue of life, whereby communities of diverse faiths live harmoniously together; a dialogue of action in which people of different faiths collaborate with one another on projects of human development; a dialogue of theological exchange, in which believers attempt to understand better one another's beliefs and practices; and a dialogue of religious sharing, which is the most difficult, in

Christianity in New India (Bangalore: Christian Institute for the Study of Religion and Society, 1964), 137-138.

⁴⁶ C. S. Song, "Decisiveness of Christ," 240.

⁴⁷ Ibid.

⁴⁸ Ibid.

⁴⁹ Peter C. Phan, *Being Religious Interreligiously*, 118.

⁵⁰ Ibid., 125.

which believers, while remaining firmly rooted in their own traditions, share religious practices with the followers of another religions in order to enrich them and to be enriched spiritually by them.⁵¹

This fourfold dialogue is not geared toward converting other believers to Christianity.

Rather, according to Phan, it is an intrinsic part of Christian mission.

C. S. Song claims that doing theology with Asian spirituality must bring about conversations in Christians as well as in people of other faiths. He thus proposes to call this theological effort “doing theology with a third eye.” In explaining the term “third eye,” Song states, “Consider, for example, the Christian artists express the artist’s concept of Christ under the strong influence of his or her own cultural and religious background...Accordingly, the face of Christ in art can be a typological study of the cultural, national, and ethnic influences on the different artists.”⁵² Song notes that “if we can speak of Christian art with a third eye, we must also be able to speak of theology with a third eye.”⁵³

Asian theologians point out that harmony is the result of “acceptance of diversity and richness.” It is an Asian approach to reality, an Asian understanding of reality that is profoundly organic, i.e., a world-view wherein the whole, the unity, is the sum-total of the web of relations, and interresonates with all Asian cultures and faiths.⁵⁴

⁵¹ Ibid., 125-126.

⁵² James Burns, *The Christ Face in Art* (London: Duckworth, 1907), 3. Quoted in C. S. Song, *Third Eye Theology*, (Maryknoll, NY: Orbis Books, 1979), 11.

⁵³ C. S. Song, *Third Eye Theology*, 13.

⁵⁴ Franz-Josef Eilers, ed., *For All the Peoples of Asia: Federation of Asian Bishops’ Conference*, vol. 2, Documents from 1922 to 1966 (Quezon City, Philippines: Claretian Publications, 1997), 2 : 232.

Interreligious Dialogue

I read a biography of a Korean Buddhist monk, Won Jong who was engaged in conversation with a Buddhist woman at a Buddhist temple Muamsa. The woman encountered a typical example of religious differences and conflicts between her Christian daughter-in-law and herself. Listening to the woman's agony, the Buddhist monk tried to talk to her about the Buddhist spirituality of oneness and togetherness among human beings.

However, as a Moon Su Hang Buddhist saint, I have run in a problem. I produced a regretful thing because I married off my son with my daughter-in-law without knowing her religious affiliation. I recently knew that my daughter-in-law's religious affiliation is Christianity. I knew that she was baptized when she was a student. As you, as the Buddhist monk, know, I put the statue of Buddha in my room and conduct meditation and ascetic practices every morning and every evening. I believed that my daughter-in-law knew of her mother-in-law's religious affiliation because of all my going to visit "Mu Am Sa (Mu Am Buddhist Temple)" where my dead husband's mortuary tablet is enshrined. At first, I did not know that my daughter-in-law attended church. My daughter-in-law knows that I am a Buddhist. Normally my son and daughter-in-law's filial piety is very great. Therefore, my family is always happy and peaceful.

When I came back from Mu Am Sa in two days, something unimaginable got serious in my house. There were several pairs of women's shoes by the front door and I heard singing of hymns in the room. At that moment, I almost fainted. My head was swimming. I was shocked and didn't go into the house and went to a coffee shop...I was so sorry for my son.

The Buddhist monk thought that he had a responsibility to give her a clear answer as he listened to Moon Su Hang Buddhist saint. The most distressful problems are discussed in this mountain temple. It is no exaggeration to say that most families in our country experience religious conflicts. One family is divided when they have memorial worship for their dead parents: the oldest child is a Buddhist, the second child is a Catholic believer, and the third child is a Protestant Christian. However, all the children take part in memorial services for the dead ancestors because they can't disobey their parents. This is the reality, that brothers and sisters experience religious conflicts and yell at each other whenever they talk about religion. This is a chronic disease which modern society suffers from religious pluralism.

"Dear Moon Su Hang Buddhist saint, a happy family is not brought about by just a person..... It is so sad to see that each member suggests his or her

different opinions when they have memorial worship for their dead ancestors. Religion of a family should be united somehow or other in order to remove unnecessary conflict and emotional tension. There is only one way out of this situation. Buddhism must give mercy in a broad view. This is from the Buddha. That is, we have to live together because we are all one and we should not be divided but have to live equally in keeping tranquility. Therefore, in your case, you have to convert yourself for your happiness. This is the spirit of the great mercy, which only Buddhism can have. Don't you think that you have to sacrifice yourself for the happiness of your children? Please do what I said for a while. Then you will have peace... Now is the time for you to show your maternal affection in giving the great virtue of Buddhism?"

As she listened to my words, Moon Su Hang Buddhist saint had a much brighter look than before. "Dear monk, I don't know why I didn't think of such a simple solution. My greed still muddies my mind. Why didn't I think that I must give my maternal affection to my children? I want to go down the mountain. I really feel ashamed. Even though I did meditation and self-discipline for many years, I didn't stop being greedy, angry, and foolish. I am getting have a brighter look as I listen to your words carefully."⁵⁵

⁵⁵ The story in Korean is as follows. "....그런데 문제가 생긴 것 입니다. 며느리의 종교가 무엇인지 알아보지 못하고 결혼을 시킨 게 이렇게 후회할 일을 낳고 말았습니다. 며느리가 기독교 신자라는 걸 최근에야 알았습니다. 학교 다닐 때 세례까지 받았답니다. 스님께서도 아시는 바와 같이 저는 불상을 제 방에 모셔놓고 아침저녁으로 기도와 수행을 하면서 생활하기 때문에 며느리도 시어머니의 종교에 대해서 알고 있을 것이라 믿었습니다. 제가 나들이하는 것도 남편의 위패가 봉안되어 있는 무암사에 다녀가는 게 전부였습니다. 처음엔 며느리가 교회 다니는 걸 몰랐습니다. 며느리야 시어머니가 불교신자라는 것을 알고 있었을 겁니다. 평상시 아들 내외의 효성은 지나치리만큼 지극 정성이었습니다. 그래서 집안은 항상 평안하고 행복했습니다.

그날도 무암사에 갔다가 이틀 만에 집에 돌아왔는데 상상도 못한 일이 집안에서 벌어지고 있었습니다. 현관에 신발들이 여러 켤레 있고 방에서는 찬송가 소리가 흘러 나왔습니다. 그 순간 저는 쓰러질 뻔했습니다. 머리가 아찔했습니다. 놀란 나머지 저는 집에 들어가지도 못하고 집 근처 다방으로 갑니다.....

문수행 보살님의 이야기를 듣고 나서 뭔가 시원스러운 답을 해야겠다는 의무감이 들었다. 현대 사회가 안고 있는 가장 고민스러운 문제가 이곳 산사에서 진지하게 논의되고 있는 것이다. 우리나라 가정의 대부분의 종교적 갈등을 겪고 있다고 해도 과언이 아니다. 우리들 주변에서 실제로 이런 일들이 일어나고 있는 것이다. 부모님 제사를 지내는 데도 큰애는 불교, 둘째는 천주교, 셋째는 기독교, 이런 식으로 갈라져 있다. 그러나 부모님 뜻을 거역할 수가 없어 제사를 지내고 있는 것이다. 형제 자매 간에도 종교 얘기만 나오면 서로가 고성이가 오가고 갈등이 고조되는 것이 형실이다. 현대의 다종교 사회가 앓고 있는 고질적인 병폐라고 할 수 있다. "문수행 보살님, 한 가정의 행복은 혼자서 이룰 수 있는 게 아닙니다. 요즘 우리 사회가 빠르게 변화면서 다종교 사회로 나아가고 있는 게 사실입니다. 그래서 각 가정에서는 웃지 못할 해프닝이 벌어지고 있는 거지요. 조상에게 제사를 올리는데도 자손들마다 종교가 달라 이러쿵저러쿵 의견이 다르니 참 슬픈 일 아니겠습니까? 이런저런 갈등과 불필요한 감정 싸움을 없애기 위해서 한 가정의 종교는 어떤 식으로든 통일되어야 합니다. 이런 상황에서는 한 가지 방법밖에 없습니다. 불교가 대승적인 견지에서 자비를 베풀 수 밖에 없습니다. 그게 부처님께서 퍼신 사상입니다. 즉, 우리 모두는 하나이므로 같이 살아가야 하며, 평정으로 서로를 구분하지 말고 평등하게 살아가야 한다는 것입니다. 그래서 보살님의 경우에는 자신의 행복을 위해 보살님 자신이 개종을 하셔야 합니다. 그러한 정신은 불교인만이 가질 수 있는 대자비

This true story allows me to sense the content of the message it conveys, and the religious approach the monk employs when he speaks to the mother. There is something more significant involved in this account than the issue of religious conflicts between mother-in-law and daughter-in-law. The mother Moon Su Hang is guided to see how thoroughly imbued with oneness and equality is the monk's vocabulary. The monk explains thoughts such as "the religion of one family must be united in order to abolish religious conflicts," "in this situation, there is only one way that Buddhism must give mercy in the broad view of Mahayana." "To show mercy" is the enduring tradition in Buddhism. The concept of mercy (to be merciful, to be kind) is constantly nourished by the Buddha. The Buddha practiced mercy and taught people to be merciful.⁵⁶ The monk explains thoughts such as "because we are all one we must live together; do not divide each other, and live equally." All of these monk's words invite persons to openness, inclusiveness, and all embracing.

The biography illustrates that religious exclusivism is not confined to Christianity. It is also found in Buddhism, Confucianism, and everywhere else if there is no deep and unbiased reflection on the plurality of religious traditions. As Wilfred Cantwell Smith points out, "Most religious systems seem quaint, if not silly or even grotesque, to

심이니까요. 자식들의 행복을 위해서라면 보살님 목숨인들 아깝겠습니까. 당분간 그렇게 하십시오. 그럼 편안하실 겁니다.....베푸는 것 자체가 불교가 지닌 큰 덕목 아닙니까?"

내 얘기를 다 듣고 난 문수행 보살님의 얼굴이 처음보다 훨씬 밝아졌다. "스님, 왜 제가 그렇게 쉬운 해결방법을 생각하지 못했을까요. 제안에 있는 탐욕이 아직도 제 마음을 흐리게 하고 있나 봅니다. 왜 자식들에게 마지막 모정을 베풀어야겠다는 생각을 못했는지....지금 당장이라도 내려가고 싶습니다. 정말 부끄럽습니다. 몇 십년을 기도 정진하면서 수행했건만 탐, 성냄, 어리석음을 끊지 못하고 살고 있으니 말입니다. 스님의 말씀을 들으니 이렇게 마음이 밝아집니다...." Won Jong, *Sansa e Pin Omoni Kkot* (Blown Mother Flower in the Mountain Temple) (Seoul: Moon Ye Ma Dang, 2001), 194-99. Translation is mine.

outsiders. It has all too easily arisen, therefore, that others' ideas and practices are deprecated."⁵⁷ Moon Su Hang's words in the biography is a good example for this phenomenon when she says, "when we have a memorial service for the dead parents, the oldest son is a Buddhist, the second son believes in the Catholic Church, and the youngest son is a Christian. They are all divided in this way."

There are many thinkers and historians of religions who agree that in such a multicultural and multi-religious age such an exclusivist attitude, or what John Hick calls "Ptolemaic" perspective, which sees the universe of religions as centered around one's own religion,⁵⁸ is neither plausible nor tenable. Arnold Toynbee, for example, declared that "exclusive-mindedness" believing that ours is the only true religion is "a sinful state of mind," the sin being that of pride.⁵⁹

Mircea Eliade stated that openness to new values cannot exist without taking into consideration the contribution of all religious traditions:

Indeed, we are already approaching a planetary culture, and before long even the most provincial historian, philosopher or theologian will be compelled to think through his problem and formulate his beliefs in dialogues with colleagues from other continents and believers in other religions.⁶⁰

A great awareness of necessity of the constructive dialogue between Christianity and Eastern religions has developed. For example, the most indigenous concepts of the Korean people, the concept of han, serves as a catalyst for religious pluralism in Korea. Etymologically, han means both "one" and "many." It also means "great." Religiously, it

⁵⁶ Kosuke Koyama, *Water Buffalo Theology*, 6.

⁵⁷ Wilfred Cantwell Smith, *Faith and Belief* (Princeton: Princeton University Press, 1979), 130.

⁵⁸ Hick, *God and the Universe of Faith*, 124.

⁵⁹ Arnold J. Toynbee, *Christianity among the Religions of the World*, 97.

⁶⁰ Mircea Eliade, "Paul Tillich and the History of Religions," in *The Future of Religions*, ed. Jerald C.

is personified in the form of hanunim or Supreme Being. Philosophically, han means a non-dualistic and non-substantial view of the world.⁶¹

I make a distinction between the term “han,” which means both one and many, and the other term “han” referred to by the Minjung theology. Nam Dong Suh, one of the prominent Minjung theologians, defines han in Minjung theology as “a common dominant feeling of powerless Korean people. It is the feeling of women, despised slaves, and common people.”⁶² This definition originates from the terms of sociology. For example, sociologically alienated people such as the poor, the young industrial workers, and the women belong to the Han-ridden people.

The other term “han” originates from the Korean han mind, which synthesizes all other religious forms. This term is rooted in the belief that the relationships between heaven and earth, between heaven and man, between earth and man, and between man and man, are organically united, not separable from each other.⁶³ When they are separated from each other, the feeling of resentment (“han”) arises in human hearts. Han in Minjung theology is resolved in this han. When han in Minjung theology is resolved in this han, it is defined as “creative transformation.”⁶⁴ In conclusion, han in Minjung theology is the disunity while han as the other term is the unity. Han in Minjung theology is the problem while han as the other term is the solution. The only way to resolve han in Minjung theology lies in the harmonization of heaven and man or heaven and earth.

Brauer (New York: Harper and Row, 1966), 35.

⁶¹ Sang Yil Kim, *Han ch'olhak* [Han philosophy] (Seoul: Jeon-mang Sa, 1983).

⁶² Commission on Theological Concerns of the Christian Conference of Asia, ed., *Minjung Theology: People as the Subject of History* (Maryknoll, NY: Orbis Books, 1983), 58.

⁶³ Sang Yil Kim, “Theological Interpretation of Hanism,” in *Hanism and Korean Mind*, 109.

⁶⁴ Ibid.

The inclusive and harmonious view of “han” is highly conducive to the cultivation of a pluralistic attitude. Wonhyo (617-686 A. D.), the greatest Buddhist thinker in Korean history, is known as the founder of the Korean Hua-yen (Hwa-om in Korean) school. One of his greatest contributions to the history of Buddhist thought is his theory of “harmonization of all disputes.” Hua-yen philosophy “sets a person free from all rigid and stubborn dogmatism, prejudice, and preconception” and melts away the “bondage of localism, provincialism, artificial restrictions, sentimental bias, intolerant self-centeredness.” This theory became the theoretical basis of the characteristically Koreanized Buddhism, or Buddhism of the all-embracing. Wonhyo’s hua-yen theory was the blossoming of the Buddhist ideas in the soil of han thought. Wonhyo’s Buddhist thought-system was none other than the reorganization of Indian and Chinese Buddhism in the framework of the nonorientable view of han.⁶⁵

Han, which could broaden the religious perspective of the seventh century Buddhist, can open the minds of believing of other religions in the world toward different religious views. John Cobb, Jr. says that inclusive view of han thought can be a great contribution to the indigenization of Korean Christianity and to the dialogue of Eastern and Western religions.⁶⁶

The monk in the biography says, “Because we are all one we must live together, do not divide each other, and live equally.” In the case of both the monk and the mother Moon Su Hang, Christianity, Confucianism, Buddhism, and Taoism are not exactly the

⁶⁵ Kang Nam Oh, “Hanism as a Catalyst for Religious Pluralism in Korea,” in *Hanism as Korean Mind: Interpretation of Han Philosophy*, ed. Sang Yil Kim and Young Chan Ro (Los Angeles: Eastern Academy of Human Sciences, 1984), 85; Dongshic Ryu, *Han’guk Chongkyo-wa Kidokkyo*, 35.

⁶⁶ John B. Cobb, Jr., *Christ in a Pluralistic Age* (Philadelphia: Westminster Press, 1975), 57, 22.

faiths of others. For them, they are theirs, or at least a part of theirs.

This view is also illustrated in Asian women theologians' understanding of God as a life-giving spirit they can encounter within themselves and in everything which fosters life. They are longing for an image of God which is all-embracing: God, as the life-giving spirit who is present everywhere and moves everywhere, opens the door for a new understanding of the divine. Indian dancer/musician/poet Susan Joseph confesses that her image of the spirit is a bird, "The Holy Spirit was my bird. My encounter with the Spirit moved my image of God into a more inclusive, unrestrictive image."⁶⁷ Lee Sun Ai resonates with the inclusive, unrestrictive image of God, when she writes:

God is movement
God is the angry surf
God is like mother
God is like father
God is like friends
God is power of being
God is power of living
God is power of giving birth.⁶⁸

When women see God as an all-inclusive reality in everything, they begin to trust their personal power as well as the power of others.

Alfred North Whitehead proposes that human relations between diverse faith communities make up an important element for the life of humankind. He understood that any philosophy and theology would have to be a truly "world-embracing" system of thought:

Religious traditions can learn from each other, borrow from each other, and individuals can make perceptible transitions. Above all, they can learn to

⁶⁷ Susan Joseph, "Images of God," *In God's Image* (September, 1988), 37.

⁶⁸ Lee Sun Ai, "Image of God," *In God's Image* (September, 1988), 37.

understand each other and to love.”⁶⁹

Whitehead sees that humans live in a pluralistic world, one characterized by the increasing interconnection of religious ideals, disciplines, and insights. He was quite caustic about any theology that isolated itself from the ferment of religious pluralism. Whitehead argues that, in Christianity, images of God such as monarch, judge and military conqueror need to be reconsidered. As ways of relating to one another in the world, these images encourage the valuing of power over others, including the use of violence.⁷⁰ Whitehead criticizes a God who defends the uncontaminated purity of some essential form of religious piety against all others.⁷¹

The obvious solution to part of the problem would be to open the window of dialogue, to allow members of other faiths to understand and learn from each other. Dialogue is an act of many entities’ sharing information, broadly conceived. The sharing modifies the view of both. The form of human sharing such as worship between co-religionists fosters the form of togetherness.⁷²

Whitehead thus emphasizes “understanding.” Rather than being conquered by other religions, persons must attempt to understand them. This attempt at understanding means dialogue, an effort to get inside the living, human space of the multiplicity of religious faith of men and women. A corollary of this acceptance is that faith communities will inevitably, because of the principle of relativity, harmonize with each other. This harmony

⁶⁹ Alfred North Whitehead, *Adventures of Ideas* (New York: Macmillian, 1933), 205- 06.

⁷⁰ John B. Cobb Jr. and David Ray Griffin, *Process Theology: An Introductory Exposition* (Philadelphia: Westminster Press, 1976), 53.

⁷¹ John Bethrong, “A Whiteheadian Interpretation of Interfaith Dialogue : Religious Pluralism as Scandal or Promise,” *Journal of Ecumenical Studies*, 26, no. 1 (winter 1989): 175-195, 184.

⁷² Ibid.

supports transformation and togetherness of each other. Whitehead's theory engages the relational emphasis for interreligious dialogue, particularly the interfaith bond.

Whitehead also concerns interrelatedness rather than being disconnected from others. The attempt at interrelation means an effort to get inside of other actual entities in all kinds of ways, from the inorganic to the organic.⁷³ Whitehead proposes that there are only experiencing subjects who understand other knowing subjects as organically or internally related to them.⁷⁴ Thus, persons come to actual entity in relation to other persons and understand themselves as having worth. So there is no otherness; there is only interrelatedness.

The conversation between the monk and the mother highlights the power inherent in "being together."⁷⁵ The power of being together becomes a model for the people's sense of community. Both the monk and the mother in the biography understand themselves in the category of community. They say that they must have good relationships with people in both the same and different religious affiliation. This means that to be in the community is to acknowledge relatedness and interconnectedness. Mbiti says:

To live in a community is the acceptance of life in its totality. The individual does not and cannot exist alone except corporately. He owes his existence to other people, including those of past generations and his contemporaries. He is simply part of the whole. The individual depends on the corporate group.⁷⁶

⁷³ Blair Reynolds, *Toward a Process Pneumatology* (Selinsgrove, PA: Susquehanna University Press; London: Associated University Presses; 1989), 25-26.

⁷⁴ Randolph Crump Miller, ed., *Theologies of Religious Education* (Birmingham: Religious Education Press, 1995), 126.

⁷⁵ Janet L. Surry, "Relationship and Empowerment" in *Women's Growth in Connection*, by Judith V. Jordan, Alexandra G. Kaplan, Jean Baker Miller, Irene P. Stiver, and Jane L. Surrey (New York: Guilford Press, 1991), 162-63.

⁷⁶ John S. Mbiti, *African Religions and Philosophy* (New York: Praeger, 1969), 108

The individual defines his or her identity in terms of the whole. Mbiti notes that “I am, because we are; and since we are, therefore I am...”⁷⁷ The monk and the mother view the community as the heart of their life. Their interactions are guided by the basic principle that their existence is connected with other humans and other beings in the community.

The monk and the mother affect and are affected by others in such a way that they live by other members of the community. Their life is characterized by inclusiveness. This inclusiveness is only possible because persons include and acknowledge other people in other communities of religions even though their story may differ from theirs. This sense of inclusiveness is what keeps individuals and the community together. To be human for the monk and the mother, therefore, is to live in this harmonious relationship in the community. Such communal interdependence operates on the assumption that all life is relational, where individuals and communities are connected with other people and communities living in harmony and peace.

The power of being together in the conversation between the monk and the mother may challenge the traditional power models as dominion, control or mastery, implying “power over.” The conversation between the monk and the mother demonstrates that the priest persuades the mother Moon Su Hang to not experience a power model that involves competition, or conflict, or winning over her daughter-in-law’s religious affiliation. Rather, the monk recommends for the mother a different power of interconnection or interrelationship. Thus, one of the sources of strength in the conversation is to participate in interaction in such a way that one simultaneously

⁷⁷ Ibid.

enhances peace and love with each other by being together. This basic model is inherent in a healthy person with other community members who believe in different religions. This is also inherent in healthy personal-communal relationships in different religions. For example, the mother's tendency to have a good relationship with her son and her daughter-in-law of a different religion indicates that there was no problem for these persons to have a good relationship and live together. The mother only tries to maintain peace and love with her daughter-in-law. No person, religion, and community were underestimated, trivialized, and misunderstood in the interaction. This interaction, in turn, sustained and deepened the connections with the power inherent in being together.

The mother and the daughter-in-law in the relationship interact in ways that build connection and enhance everyone's personal and communal peace and love. This is a nonhierarchical mode of relationship. This mode discourages separation and individuation. It emphasizes the importance of ongoing cooperation and harmony, and gives enough power to control differences, conflicts, and power feelings in relationships.

In sum, religious and cultural issues are partly manifestations of religious reductionism brought about by adherence to traditional religious doctrines. One example is Christian exclusivism in which Jesus Christ is believed to be the basis of all existence. The paradigm shift described by religious pluralists who view the interrelated systems of the universe as functioning inseparably, is a profound change from the exclusive view of life. Persons of different cultural and religious traditions and backgrounds are brought together by many common concerns and problems that face the world of today. Interfaith dialogue is the place where persons may learn to speak of such things. It is not the place

where persons out-do each other with intricate formulations of their doctrines and conduct vehement defenses of their traditions.

These themes also point to educational challenges for the future. They receive further attention in the next chapter. Since this dissertation focuses on implications of religious issues for adult education, the following chapter explores specific educational themes and reflections emerged from this chapter. Themes such as relationship, separate knowing, and wholeness related to the findings in this present chapter are selected as representative samples of research in the following chapter.

CHAPTER 3

Themes of Contribution to Education

This chapter focuses on educational characteristics embodied in my literature study of Korean evangelical community in the previous chapter. This present chapter is focused on characteristics of religious education, which might contribute to learning among adult people affiliated with the Christian churches. In particular, how these characteristics can heighten people's awareness of wholeness, thus enhancing relationship and experiencing connection with others in different faiths. The purpose of this chapter is intended to empower and encourage people as they respond to dilemmas and limitations reflected in the previous chapter.

The three educational characteristics are illumined in terms of relationship, separate knowing, and wholeness. They contribute to education. The interdisciplinary discussion places these themes in relation to other academic fields, such as theology, women studies, and education to identify specific challenges and recall insights, which contribute to learning for building connection.

Relationship

How can people be engaged in nurture in a society nurtured by other religions? How do people understand their faiths—not in isolation, but taking into account other religious faiths? What is the primary structure of education in religiously pluralistic situations? How should education enable people to develop positive attitudes toward people of other faiths? How do we develop a sense of religious identity while appreciating the identity of

others? Questions such as these have not been faced, much less answered, by most religious teachers and leaders. But these are real and urgent question for religious educators, not only in the Third World but also in the West, where the presence of Islam or Buddhism, for example, is as real as the presence of Christianity. My attempt here is to explore the implications of such questions. This is the theme of this study.

Any religion, like many Korean evangelical Christianity that gives any suggestion of a structure that supports a religious division, would then be fundamentally suspect. All religions are one in which all things hold together which is the subject of this study.

A fundamental shift is needed in the orientation of Christian nurture in relation to the world around us. Instead of looking for failures, shortcomings, or incompatibilities in other faiths, and instead of judging all people outside the Christian church as sinners, Korean evangelical Christians should identify themselves with those who dedicate their lives in the struggle to bring hope and meaning into human community.

When people learn to listen to the stories of all people of different faiths, this inevitably forces them to construct an I-You relationship. There is a poem by a Chinese woman probably from the Sung dynasty (A. D. 960-1279). In it she superbly expresses the I-You love. Perceiving that her husband's love for her has faded, she tries to rekindle the affection that once united her with her husband in the bond of marriage by presenting him with the following poem:

I take a lump of clay
Make a figurine of you
And a figurine of me.

Then I take the figurine of you

And the figurine of me,
Crush them together,
Make them into another lump of clay.

Again I make a figurine of you
And a figurine of me,
Out of this lump of clay.

There is now "You in Me"
And "I in You."¹

This poem captures the I-You love between husband and wife. C. S. Song reflects "something of the intensity of love that turns an I-It relation into an I-You relation."² The love that supports and sustains persons in the bond of relations is derived from the love that forms the basis of the union between persons:

The love we experience in our human relationships is fragmented, imperfect, and susceptible of misuse and distortion. Nevertheless, it is this love-force that seeks to overcome the time and space standing in the way of a full communion. It is this love-force that creates meaning for the life of individuals and for the history of humankind as a whole.³

The I-You relation is critically explicated in Martin Buber's thought, I and Thou that have an enormous influence on education. Buber shows deep insight into relation. According to Buber, the order of relations is broken down into the I-You and the I-It dimensions. The distinction between the I-You and the I-It relation is normative in Buber's exposition of the relations surrounding all human beings.

Buber grasps an essential aspect of human beings in their relations with others and the world around them or in their relations as communal beings. Internal and external relations determine the place of men and women in a community as well as the meaning

¹ C. S. Song, *Third-Eye Theology*, 88.

² Ibid.

³ Ibid., 89.

of their existence in the world and in human history. This means that human beings that are deprived of relations fall into nonbeing. Human beings who are abstracted from their relations become disembodied beings who are detached from the universe of the relations among human beings.

A major theme here is persons' experiences of relationship that contribute to education. The Chinese woman's poem and Buber's theory of I-and-You describe human beings' relationship as based on genuine understanding and love for others. Johnson describes the spiritual significance of this kind of love:

Love is the moving power of life, that which drives everything that is toward everything else that is. When love is mutual it signifies a respect, a prizing, and a bondedness that subvert the potential for domination inherent in people's concrete differences.⁴

Johnson adds that patriarchal structures cannot be legitimized when God as Spirit is understood as "mutual love proceeding," whose transformative movement is "toward reciprocity in community."⁵

As the creative dynamic of mutual love, the Spirit vitally moves, attracts, impels, connects, and sets up a solidarity of reciprocal, freeing relation throughout the whole world as well as between herself and creation.⁶

Hess notes that this kind of relationality is also central to teaching:

Any group that desires community may privilege unity over difference, fusion over separation, homogeneity over tension...I wish to develop more fully the kind of educational ethos that promotes genuine relationality.⁷

Hess defines the concept "rationality" in terms of inclusiveness of "separation and

⁴ Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York: Crossroad, 1992), 143.

⁵ Ibid.

⁶ Ibid.

⁷ Carol Lakey Hess, *Caretakers of Our Common House*, 183, 188.

connection, prophetic voice and empathetic voice for genuine relationality between persons.”⁸ Hess develops the kind of educational ethos that promotes genuine relationality. Such an education is based on authentic dialogue.

Hess defines the concept authentic dialogue in terms of “hard dialogue and deep connection” in communities of faith. Hess notes that “rather than obedience and submission to the status quo, education is an invitation to hard dialogue and deep connections with one another, with Scripture and tradition, and with God.”⁹

Hess’s theory of relationality is helpful. She emphasizes the importance of teaching that helps students to recover love and relationship. People’s relationship is inseparable from their sense of connectedness to others. People maintain a connected relationship with others. They have a greater ability for relatedness.

The genuine relatedness has an educational base that enhances reciprocity in community. Mary Elizabeth Moore notes this kind of mutuality as central to teaching,

The hope is that teachers and learners will come together with respect for their mutual subjectivity and for the considerable importance of the decisions they must make. Teaching that does not enhance...subjectivity and decision-making on the part of all participants will objectify, control, and manipulate.¹⁰

She emphasizes the importance of teaching that helps students not only revere others, but also revere themselves.

Moore proposes the kind of organic teaching to be practiced in an organic way that people are connected with themselves, with one another, with social systems, with earth, and with transcendent reality. Moore addresses,

⁸ Ibid., 183.

⁹ Ibid.

¹⁰ Mary Elizabeth Mullino Moore, *Teaching from the Heart*, 215-16.

The very world organic connotes the natural world in which everything is related to everything else. Human beings are part of that world; we exist in a web of relationships.”¹¹

Moore adds, “The organic teaching promises a connective vision of teaching that calls attention to the reality of relationships.”¹² Such an organic teaching promises the theory-practice connections, which are considered for transformation of theory and practice. This organic teaching promises that people organize a variety of elements into a whole and make connections with the empirical realities around them and with their internal meanings.¹³

Alfred North Whitehead notes that this kind of organic teaching is central to teaching. He proposes that education have to do with the individual’s relationship with the whole,

Education is the guidance of the individual towards a comprehension of the art of life: and by the art of life I mean the most complete achievement of varied activity expressing the potentialities of that living creature in the face of its actual environment.”¹⁴

Whitehead understands education as relational, constructive activity. Concepts, propositions, categories, and relational explanations need to be constantly tested in the participants’ ongoing experience of life.

Hurty proposes that mutuality in education makes genuine relationship and love possible. Hurty observes dimensions of educational principals: nurtured growth, reciprocal talk, pondered mutuality, and collaborative change practiced within a context of relationship. She describes these characteristics as coactive empowerment in which

¹¹ Ibid., 2.

¹² Ibid.

¹³ Ibid., see chap. 1.

¹⁴ Alfred North Whitehead, *The Aims of Education* (New York: Free Press, 1929), 39.

students take part in reciprocal decision-making, problem-solving, and conflict solution.¹⁵ Education is ultimately based on mutual relationship. In order to fulfill its potential, growth has to be nurtured over time through education.

Hurty describes relationship as involving caring, interdependence and commitment to community. She notes that connected social organizations are based on inclusive peership in which autonomy and community are balanced.¹⁶ Relationship encompasses an understanding of the self as essentially connected to others rather than separate, and an organic worldview in which the fates of all are entwined in the common good.¹⁷ Such a worldview likely contributes to recognition of the importance of building trust with others and working for the common good. In Christian theology and scripture, the body of Christ is a metaphor for the family of God.¹⁸ Thus, a relational proximity to others is motivated by care and maintained through relational skills, can point to worldviews whose understanding of the global human family challenge constructions of other persons and nations as the enemy. Such world views call for alternative approaches for harmony and peace between nations, which have to be nurtured over time through education.

All these scholars consider the relationality of all of life the essence of education. They indicate how profoundly principles of relationality and connectedness are powerful determinants of teaching.

¹⁵ R. Kathleen Hurty "Women in the Principal's Office: Perspectives on Leadership and Power" (Ph. D. diss., University of California, Berkeley, 1985), 180-81

¹⁶ Ibid., 178-79.

¹⁷ Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge: Harvard University Press, 1982), 127, 72-75.

¹⁸ Romans 12:5 (NIV).

Separate Knowing

With regard to many Korean evangelical Christian churches, one recognizes that it passes on its traditions as best it can, mainly through the community's organizational ritual, worship, and perhaps bible study in the dominant points of the traditions. What the church has done and continues to do is to press the particularities of the respective traditions upon its current members as well as the coming generation.

Education in many evangelical Christian churches teaches with affirmation that God has acted decisively, supremely, and normatively in Jesus Christ. In his person and work Jesus is unique in such a way that no one comes to the Father except through him. All salvation in the biblical sense of eternal life, life in the kingdom, reconciliation with God and forgiveness of sins comes solely from the person and works of Jesus Christ. The church teaching uses the biblical passage in which Paul, in an act of instinctive evangelism, called on the Philippian jailer to "believe on the Lord Jesus Christ," if he wanted to be saved (Acts 16:31). Elsewhere, the church theologically justifies such confidence by quoting Joel 2: 32, "Everyone who calls on the name of the Lord will be saved." In these statements, the uniqueness of Jesus Christ is taken to mean that Christ is the one and only Savior of all humankind, that "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

In these statements, I am forced to hear how thoroughly exclusivistic the Christian vocabulary is to my ears. The church proclaims thoughts such as "Jesus Christ suffered and died to save us," "the incarnation, life, and death of Christ and redemption thought

his blood,” “eternal life,” and “ Jesus is the way, the truth, the life.” Each of these terms strengthens the concepts of exclusivism and dualism of Christian traditions.

Evangelical Christian exclusivism has typically conceived and valued reality in terms of the differentiation of opposites, e.g. right/wrong, good/evil, true/false, human/nature, and male/female. Within this dualistic worldview, differentiation is usually joined with hierarchical or prejudicing valuation. One side of the either-or differentiation frequently has the power to define what is normative and what is not normative. Those with such power invariably define themselves as normative and the “other” side as abnormal. These Christian communities define Christianity as normative, thereby relegating people of other religions to the status of “other” or deviant. This view illustrates how evangelical Christian norms and values set up exclusive either-or and us/them dualities. These Christians refuse to compromise with people of other faiths. They believe that Christianity contains a unique and necessary truth over against other claimed truths. They are in conformity with particular Christian beliefs and behavior and do not compromise with people of different religions.

With the power to define, evangelical Christian traditions are characterized by a hierarchical differentiation, putting “normative” Christianity against a variety of other faiths. The Christians’ view of “others” includes strategies such as conversion or prejudice and discrimination. Such prejudice and discrimination of people of different religions is a consequence of either-or and us/them hierarchical differentiation. The determination of “us” always excludes “them.”

For the purpose of religious education, many churches include and utilize verses from

the Bible John 14:6 and 3: 16 and 18 that serve as the foundation of such us/them mentality. John 14:6 states, “Jesus answered, ‘I am the way and the truth and the life. No one comes to the Father except through me (NIV).’” John 3: 16 and 18 writes, “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life... Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son (NIV).”

At least several significant consequences follow from such a dualistic worldview and value framework of Christian traditions. The first consequence is exclusion. Because truth is understood within an absolute either-or structure of Christian traditions, truth can only exist on one side or the other. Biblical phrases like these illustrate that outside of Christianity there is no salvation. Many churches have included and utilized verses from the Bible that serve as the foundation of the us/them category; for example, I Corinthians 7 warn about marriage with a non-Christian. This exclusive us/them claim has separated Christians from people of different religions and traditions.

Second, many evangelical Christian traditions or values are possessed in absolute and definitive form. The conservative church teaches that Christianity is the only relevant faith. Because Christian tradition is understood as absolute, most Christians seem to resist change. For Christians, the absolute is found solely in biblical authority. The absolute biblical authority determines the truth. So, all other forms are ruled out as “other.” This is exclusion.

Many evangelical Christian communities are dualistic, especially in human

relationships. The us/them duality of Christian/non-Christian and Jesus Christ/gods illustrate the direction of prejudice and discrimination. Kosuke Koyama reflects on his experience of prejudiced words from a missionary couple from the West when he was working as a missionary in Bangkok:

One day some years ago I met a missionary couple from the West at the Bangkok Airport. They had just arrived. They expressed the view that Thai Buddhism is a manifestation of “demons.” How simple! Thirty million people in the Buddhist tradition of 700 years were brushed aside in one second...I was further told that the Peoples’ Republic of China, with her 800 million who are all atheists and therefore unsaved, is positively the enemy of the gospel!¹⁹

Many Christians do not overcome certain prejudice and discrimination towards people of different faiths, mostly because of the process of socialization into the Christian us/them duality in the church.

G. W. Allport cautioned that there are nearly always several causes underlying the development and expression of prejudice and discrimination.²⁰ He identified major causes or theories of prejudice by cultural and historical influences. One of the most crucial causes is “sociocultural emphasis.” The total social context is examined with the view of identifying the traditions and conditions that lead to prejudice against the groups of people with whom one is in conflict.

M. N. Marger explains theories of prejudice and discrimination as: normative and power conflict.²¹ These are not mutually exclusive, but rather, the causes that often work together. The essence of normative theories, according to Marger, is that there are social norms in a given culture that tell people the way they ought to perceive and behave

¹⁹ Koyama; *Water Buffalo Theology*, 153.

²⁰ Gordon W. Allport, *The Nature of Prejudice* (Cambridge, MA: Addison-Wesley Publishing, 1954).

²¹ Martin N. Marger, *Race and Ethnic Relations*, 2nd ed. (Belmont, CA: Wadsworth, 1991).

toward members of particular outgroups.²² These norms get transmitted to children through the processes of socialization. Sometimes socialization practices are subtle, almost unconscious. Acting with prejudice and discrimination thus becomes the normal, acceptable ways to act in society.

The power-conflict theories, according to Marger, explain how prejudice and discrimination arise. The essential idea in power-conflict theories is that dominant groups in a culture are continuously working to maintain the power and privileges they hold. These groups create social, political, and economic institutions to protect their interests and to control any tendencies of subordinate groups to modify the social order.²³ Prejudice and discrimination are protective devices that are aroused when the superior position is threatened by subordinate groups.²⁴ Marger's assessments delineate that there are usually historical traditions within a culture that support the claims and practices of the dominant groups. For example, at any point in history, the majority of men and women have accepted the then-existing gender status quo. Given that men had the dominant and superior positions in nearly all aspects of society, their acceptance of the status quo is understandable. The reason why women have been accepting of their inferior status is that human socialization experiences tell people who they are. A person we are deeply tied to, committed to, and defined by our identity.²⁵

Many evangelical Christian communities deal with other Christian faiths and the faiths of other people with a set of doctrines and criteria. Related to this issue, C. S. Song

²² Ibid.

²³ Ibid.

²⁴ Ibid.

²⁵ Ibid.

stresses:

We must be very careful in applying theological criteria from one particular theology to the theology in which we are engaged. The common mistake is to take assertions and conclusions worked out by prominent...and apply them uncritically to the theological data we deal with in our particular situations. This will not only distort the data in question but also result in wrong conclusions.²⁶

In evangelical churches and theological schools, we have been taught, and we teach others, to deal with the Christian faith and the faiths of other people with a set of norms and propositions. For example, I was taught in the church that there was no salvation outside the Christian church. The church also taught me a firm belief that Christians were the chosen people of God and that those outside the church were heading for eternal punishment. Education conducted in churches and theological schools has been based on such propositions. It has deeply affected the way Christians look at the life and world outside their own church. It leads Christians to have certain prejudice toward our neighbors.

Given these theories, the common assumption that runs is that the essential us/them dualism makes for Christians inevitable exclusion and separation among people of different faiths. Evangelical Christians seem to understand everything in terms of either-or or us/them so that prejudice and discrimination is inevitably present.

Persons are often coerced into separate knowing in religious institutions. The separate knowing in religious institutions shapes a separate self and creates a less mutual and interpersonal relationship with others.

Exclusivism, prejudice, and discrimination are marked and developed by separate

²⁶ C. S. Song, *Tell Us Our Names: Story Theology from an Asian Perspective* (Maryknoll, NY: Orbis Books,

knowing in religious institutions. Separate knowing can reduce a person's concern for people of other religions. The particular religion, which Christians belong to, is considered as the only relevant faith. This view also describes ways in which religious leaders teach people exclusive and discriminative attitudes toward those of different religions by preserving the status quo of hierarchical Christianity in the religious teachings that are direct and indirect cause of separate teachings.

The theme of separate knowing influences education that leads to the experience of identifying with the teacher's intention. Mary Belenky uses and defines separate knowing as knowing in which learners' subjective experiences and feelings are missing. Carol Lakey Hess defines separate knowing as "the objective knowing in which the learning is dispassionate and analytical and in which the learner removes his or her subjective feelings and experiences from the process."²⁷

Separate knowing is strongly embodied in religious education. Carol Lakey Hess mentions "didactic talk" which is prevalent in separate knowers, where the teacher's intention is "to argue for his or her position rather than share ideas, and where there is no attempt for those together to collaborate to arrive at a new understanding."²⁸ This environment separates learners from their inner selves, from personal engagement with the subject matter, and from connection with one another in various situations.²⁹ For example, the relationship between women and the Bible is a problematic one. All of the biblical texts were written by men, most of the texts reflect a patriarchal worldview, and

1984), 21.

²⁷ Carol Lakey Hess, *Caretakers of Our Common House*, 183.

²⁸ Ibid., 184.

²⁹ Ibid.

have either ignored or suppressed the history of women's participation in salvation history. Many women are encouraged to approach the Bible with such perspectives.

Mary Belenky scorns such knowing as contention, judgment and impartiality.³⁰

Education of impartiality and judgment leads to the destruction of personal relatedness and community.

Instead of separate knowing, Hess invites us into connected knowing. Separate knowing is distinguished from connected knowing.

In connected knowing, the personal and subjective are valued. While critique and analysis are not avoided, the learning stance is more empathetic than critical. The learner not only seeks to understand the subject matter, but she or he seeks to relate it to concrete life situations. In connected education, the learner is already a knower and ends up building upon and reconstructing what is there."³¹

Connected knowing evidences a style of knowing, the constructed knowing, which involves real talk that includes discourse and exploration, talking and listening, questions, argument, speculation, and sharing. Hess notes that "real talk is collaborative, mutual, and deeply intra- and interpersonal. Real talk is empathetic, nonjudgmental, accepting, connected, and receptive."³² By connected forms of education, learners can avoid false connections. Rather, their education is based on deep connection between unity and difference, fusion, separation, homogeneity, and tension. For example, learners avoid two common pitfalls: submitting compliantly to the biblical witness or attempting to dominate the biblical witness. The former occurs when learners uncritically accept all that they encounter in the biblical texts. The later happens when learners force the text to submit to

³⁰ Mary Field Belenky et al., *Women's Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic Books, 1986), 137.

³¹ Ibid.

³² Carol Lakey Hess, *Caretakers of Our Common House*, 184.

their methods and theories about the Bible.³³

Such methods inadvertently promote a monological understanding of the Bible. By connected knowing, learners are able to acknowledge their own side of the conversation with the Bible and also they affirm the appropriateness of their talking back to the biblical material. This leads to a deep connection with one another, with traditions, and with community.

The emphasis on reciprocal mutuality in education leads to the need for reciprocal talk. Hurty states,

Reciprocal talk is the strategy of “talking with” others in the process of decision-making or problem-solving. It is a checking out of ideas or plans with those who are likely to be affected.³⁴

She adds that reciprocal talk involves an equal give-and-take between listening and talking. As dialogue progresses students become more connected with others.

Hess, Belenky, and Hurty’s statements illustrate how, through inclusive dialogue, students nurture and encourage each other, thus empowering harmony through education.

Wholeness

The following short story illustrates the absence of the vision of the spirit of harmony and togetherness in our communities of different faiths:

One evening three women, an American, a Thai, and a Japanese, were to try to prepare a dinner together for guests. The American lady says, “Steak, steak! This is my contribution.” The Japanese says, “Raw fish, raw fish ! This is my contribution.” The Thai lady says, “Sticky rice with coconut sauce! This is my contribution.”³⁵

³³ Ibid., 193.

³⁴ R. Kathlee Hurty, “Women in the Principle’s Office,” 180.

³⁵ Kosuke Koyama, *Water Buffalo Theology*, 145.

Relating to this short story, Kosuke Koyama states, “Can these women’s guests eat steak, raw fish, and sticky rice with coconut sauce? Or perhaps one guest could eat steak, another raw fish, and the third sticky rice with coconut sauce!” Koyama then questions, “But then where is the spirit of eating together?”

This story leads us to a critical question, “are all these American, Japanese, and Thai ladies’ contributions participating in harmony?” One may observe that each lady is so concerned about her own contribution that there is hardly any time to appreciate each other’s dishes. Then enthusiasm for one’s own contribution becomes polite imperialism. On the other hand, when the ladies’ special contributions are directed toward the spirit of eating together in harmony, they will throw much light on the ultimate fullness of harmony.

Can Christians, Muslims, Buddhists, Hindus, etc., share the vision of the spirit of harmony? Many scientists and theologians of diverse religious persuasions today are forced to reevaluate the concepts and interrelationships of God, humanity, and nature. A renewed appreciation of the wholeness of creation on the part of Christian theologians prompts them to explore cosmological aspects of Buddhist life and faith. The point is that persons of different faiths have the capacity to live in each other’s dreams and visions--Buddhists in Christians, Hindus in Muslims, or Christians in Confucianists through interfaith dialogue. This is the ground rule of harmony and wholeness.

It is worth noting that when dialogue is used to convert others to a different religion, the very spirit of dialogue is violated. There is no listening to, sharing of, and penetrating into the most profound thing in life—the experience of the divine in the midst of the

human. Such interfaith dialogue does not enrich, expand, and deepen the vision of a spirit of wholeness. Believers of living faiths must be dedicated to the vision of wholeness.

The theme of wholeness contributes to education. The sense of wholeness leads to experience the state of being whole. The concept “wholeness” means the quality or state of being whole.³⁶ Gerber notes that “the whole refers to everything---the entirety of creation, that is, undivided, without diminution.”³⁷ Wholeness or holistic refers to understanding reality in terms of integrated wholes whose properties cannot be reduced to smaller units.³⁸ Wholeness also pertains to the integral, functional relationship of the whole to the parts in any context or system.

Wholeness is central to people’s perception of others. Wholeness can be enhanced particularly through expanded understandings of concepts of harmony and balance in the yin/yang philosophy. Balancing yin and yang is central to wholeness. The harmonious relationship is found particularly in the yin/yang philosophy. The *Tao of Teaching* states,

Having and not having produce one another. Difficult and easy balance each other. Long and short complete one another. High and low rely on each other. Pitch and tone make harmony together. Beginning and ending follow each other.³⁹

Taoism teaches that life is composed of complementary opposites: yin and yang.

Diane Dreher notes that we are part of the natural world, where all life is interrelated and nothing in the universe stands still.⁴⁰ Recovering our sense of oneness, living in greater harmony, begins with a shift in perception. Dreher notes that “conditioned by

³⁶ Alex Jr. Gerber, *Wholeness: On Education, Buckminster Fuller and Tao* (Kirkland, WA: Gerber Educational Resources, 2001), 21.

³⁷ Ibid.

³⁸ Ibid.

³⁹ Diane Dreher. *Tao of Inner Peace*, 31.

⁴⁰ Diane Dreher, *Tao of Womanhood*, 17.

individualism and specialization, our Western minds focus on separate parts. In a world of machines, we seek a static and uniform status quo while in the world of nature life occurs in dynamic flow.”⁴¹ Shifting from static to a dynamic paradigm opens the eyes to new options. As people see the relationship among the separate parts of life, they experience more of the underlying unity.

The harmonious relationship is achieved when people embrace all living beings and non-beings. Persons’ engagement into the relatedness and all-inclusiveness has to do with transcending of polarization. It is written in the *Tao of Teaching*,

In the beginning was the Tao, which gave rise to yin and yang, sunlight and shadow, and the energy of all existence. Yet beneath the dance of life, the Tao is always one, Mother of ten thousand things, Source of all creation.⁴²

The yin/yang philosophy offers a holistic vision that transcends polarization. In nature, complementary opposition informs all of life. The yin and yang harmony is crucial to turn into a center of the cosmos where all diversity and conflicts are melted into a harmonious unity. Thus there is no alienation and exclusion. People experience harmony over disharmony and inclusiveness over exclusiveness. There is no division in two, as heaven and earth are integrated into one in the yin yang philosophy. This is holiness and unity.

The relatedness and all-inclusiveness are central to people’s perception of others. They can be enhanced particularly through expanded understandings of concepts of unity and togetherness in the Korean Shamanism.⁴³ In Korean Shamanism, the spirit from

⁴¹ Ibid.

⁴² Ibid., 201.

⁴³ Byung Do Lee, *HanKookSa: KoDaePon* [The Korean history: The ancient part] (Seoul: UIYoo Publishing, 1964), 35.

Heaven comes down and possesses a shaman, and s/he and other people around dance and drink together. Commonly a shaman plays her role as a mediator by letting people enter into heaven. The ritual of shamans is a crucial event to turn into a center of the cosmos where all diversity and conflicts are melted into a harmonious unity.”⁴⁴ Through the shaman’s ceremony, living beings and non-living beings, and dead and the living, meet together. By attending shaman rituals, people drink and dance, enjoying their relatedness and overcoming potential conflict. Through rituals, the shaman as a mediator connects Heaven, Earth, and human beings—all experience “Becoming One.”⁴⁵ When participating in shaman ritual, people also experience reconciliation between hatred and love, and harmonious balance among the low and high classes. Thus there is no alienation and exclusion in the shaman rituals. People experience harmony over disharmony and inclusiveness over exclusiveness. There is no division between the two, as heaven and earth are integrated into one in the shaman rituals.

The harmonious unity among living beings and non-living beings is shown in Korean Neo-Confucianism and its philosophy. The distinctive elements of Korean Neo-Confucianism are divided into two directions and ordinary people.”⁴⁶ The two directions are: creating a good person and elements of holiness. The virtues of *In* (openness), *Eo*(justice), *Ye* (proper behavior), and *Chi* (wisdom) indicate ways to be a good person. Such virtues aim at establishing a united nation with a good order.”⁴⁷ Korean

⁴⁴ Ibid., 48.

⁴⁵ Kyung Jae Lee, *DanKunShinHwa* [A Philosophy of DanKun Myth] (Seoul: SeongSeoYeonKooSa, 1992), 45.

⁴⁶ Ibid.

⁴⁷ Ibid.

Confucianism directs the virtue of holiness.⁴⁸ This emphasizes the importance of veneration and worship because it believes that human beings contain the element of holiness.”⁴⁹ There is no division in Korean Confucianism. It is a ‘great man’ (*kunja*) who keeps heaven, nature, other human beings, and himself in mind all the time in a balanced way. The virtues of all-inclusiveness and balance put their emphasis on adoring heaven and nature, and the human mind.

As I previously mentioned, the views of the yin/yang philosophy, Korean Shamanism, and Neo-Confucianism seems to provide sufficient descriptions of elements that promote spirit of harmony, balance, relatedness, all-inclusiveness, and mutual embracing among all living-beings and non living-beings.⁵⁰

Because people’s experiences are based on wholeness, it has an educational base that enhances holistic education. Holistic education is unfragmented living education that integrates all aspects of existence.⁵¹ According to Ron Miller, holistic education addresses,

The fragmentation, alienation, competition, and violence that pervade much of life....seek (ing) to heal the many divisions our life has induced between mind and body, intellect and emotion, rationality and intuition, and individual and community.⁵²

Education for wholeness emphasizes the ultimate unity, relatedness, and inherent meaningfulness of all existence. Such education involves the personal discovery of wholeness, the recognition of attributes of the whole, and the exploration of holistic

⁴⁸ Ibid., 49

⁴⁹ Ibid.

⁵⁰ Kyung Jae Lee, *DanKunShinHwa*, 45

⁵¹ Alex Jr. Gerber, *Wholeness*, 23

⁵² Ron Miller, “Holistic Education in the United States: A ‘New Paradigm’ or a Cultural Struggle”? *Holistic Education Review* 6 (Dec. 1993): 12.

strategies for education and for daily life.⁵³

Ron Miller notes that holistic education “seeks to heal the many divisions our civilization has induced between mind and body, intellect and emotion, rationality and intuition, science and art, individual and community, humanity and natural world.” Such education emphasizes “the ultimate unity, relatedness, and inherent meaningfulness of all existence.”⁵⁴ Awakening to wholeness involves the personal discovery of wholeness, the recognition of attributes of the whole, and the exploration of holistic strategies for education and for daily life.

The theme of wholeness can be developed into holistic education for people in diverse religions as well as institutional and cultural transformation as people move from the personal to the public sphere of life.

In sum, reductionist, overspecialized education, and information overload lead people to a context that is disconnected from wholeness. Disconnectedness is exacerbated especially by religious education, which features endless themes of manipulation and domination. Religious education in disconnection is fixated on one part, which is sanctified above all others. At the same time, desires for connection and wholeness are constantly stimulated by education that leads persons to develop a coherent world view, expanding their sense of that is possible. Education for connection and wholeness enhances a person’s ability to perceive what is.

⁵³ Alex, Jr. Gerber, *Wholeness*, 24.

⁵⁴ Ron Miller, “Holistic Education in the United States,” 12.

CHAPTER 4

Religious Education Theories

Education holds promise for the nurturance and development of learners capable of working collaboratively to create healthy individuals and communities that support harmony and balance among people.

This chapter is an overview of structures that support education in the ethos of fragmentation and division. The underlying discussion is based on special attention to four educational theories: traditional theological education, the contemporary theological education, liberative education, and feminist education. In this chapter, I hope to show how a specific educational perspective has contributed to the ethos of fragmentation and division of religious education. I will draw upon the work of religious education scholars from traditional theological education, contemporary religious education, liberative education, and feminist education to understand more deeply what the obstacles and new challenges are for adult people to become empowered in their religious identity for wholeness. Explicit evaluations are then offered with special attention to religious educational theories in terms of different faiths.

Traditional Theological Education

The traditional theological approach to religious education focuses uniquely on the transmission of the message from the Bible. Representative scholars of this approach are Frank E. Gaebelein (1951), Lois E. LeBar (1958), and Johannes Hofinger (1962). Harold

W. Burgess places these scholars in the traditional theology category.¹ LeBar's emphasis is on the transmission of religious content. LeBar suggests that theory and practice of Christian education are based on faithfulness to the theological and biblical standards.² The proper educational concepts do not depend on secular sources but on Christian education experts who strongly depend on God, the Creator. LeBar stresses the activity of the learner and a life connection to the centrality of Christ and the Word of God.³ Scriptures are widely used as a basis for this philosophy and for examples of the author's perspective on Christian education. LeBar considers the use of the Bible in teaching and the general method of Jesus the Teacher.⁴

The goal of education is achieved by the Holy Spirit who works through the teacher. LeBar notes that the Holy Spirit is the only teacher who is able to work both inside and outside of the learner.⁵ Teachers, according to LeBar, join in partnership with the Holy Spirit if they are truly Christian educators. The life and spiritual example of the teacher and a sense of ministry as a teacher are also key components of Christian education.⁶

LeBar shows teachers how to begin with the needs most relevant to the learners and how to move toward the most important needs in the learner's life. The Bible is widely used in the book as a basis for its philosophy and for examples of the author's perspective on Christian education. LeBar considers the use of the Bible in teaching and the general

¹ Harold W. Burgess, *An Invitation to Religious Education* (Mishawaka, IN: Religious Education Press, 1975).

² Lois E. LeBar, *Education That is Christian*.

³ Ibid.

⁴ Ibid.

⁵ Lois E. LeBar, "The Teaching-Learning Process," in *A Reader in Christian Education: Foundations and Basic Perspectives*, ed. Eugene S. Gibbs (Grand Rapids, MI: Baker Book House, 1992), 369

⁶ Lois E. LeBar, *Education That is Christian*.

method of Jesus the Teacher.⁷

In the teaching-learning process, the best way of conveying scriptural truth for children who are unable to read is the well-told Bible story. Through the teacher telling the story, the children listen actively in order to find out something. Learners quietly listen to the story in terms of their need.⁸ By the time they become juniors, learners should be able to look up verses in various parts of Scripture that are related to the problem at hand, and should discuss how these ideas would work out in their own lives. LeBar stresses the activity of the learner and life connection to the centrality of Christ and the Word of God.

Frank Gabelein is a scholar who holds to the traditional theological approach of education. Gabelein claims that the theological basis of Christian education is based on the biblical doctrines. Gabelein represents some of the smaller Protestant Churches holding to the full inspiration of the Bible, the fallen condition of man, and the imminent return of Christ. Conversion, not nurture, is the main emphasis of this group.⁹

The focus of Christian education is on the transmission of the Bible by the teacher who is able to understand the truth of the Bible. The aim of the educational program is to lead learners to a personal commitment to Jesus Christ. Source material for much of the philosophy is the Bible, and its principles are liberally supported throughout by scriptural quotations.¹⁰

Johannes Hofinger claims that the task of Christian education is to transmit the

⁷ Harold W. Burgess, *Invitation to Religious Education*.

⁸ Lois E. LeBar, "Teaching-Learning Process," 381.

⁹ N. A. E, *Christian Education in a Democracy*, 227-35.

¹⁰ Ibid.

doctrines by proclaiming the kerygma in the way in which the early church apostles preached the gospel. Thus, Hofinger emphasizes the kerygmatical approach to Christian education. The message of all parts of the Bible must be presented, in a suitable form according to the background of the hearers, as good news.¹¹ The essential part of Christian revelation to be urged in catechetical teaching is the kerygma given by Christ and his Apostles. That God is our Father and Christ is the way to Him should be taught as the fundamental theme and unifying principle of all Christian religious instruction.¹²

Hofinger places the use of the Bible in the forefront of Roman Catholic teaching. The dynamic presentation of the Gospel by the catechetical apostolate is being termed the kerygmatical approach. The task of the teacher is to proclaim the Christ.¹³ The teaching style is focused on lecturing.¹⁴

The traditional theological approach to Christian education emphasizes the transmission of the Christian message through lecture, story telling, and memorizing. Learners listen to the Christian message in terms of their needs and problems. The traditional theological approach emphasizes learners' pious religious life through exact transmission of the Christian message.

Contemporary Religious Education

The contemporary theological approach is one of the basic religious education theories today. It is devoted to developing further the relation between theology and education.

¹¹ Johannes Hofinger, *Art of Teaching Christian Doctrine*, 1-10.

¹² Ibid.

¹³ Ibid., 9.

¹⁴ Ibid., 10-19.

This approach urges Christian educators not to teach theology, but “to use theology as the basic tool for bringing learners into the right relationship with God in the fellowship of the church.”¹⁵ Randolph Crump Miller notes that “theology is a crucial factor in determining the nature of religious education.”¹⁶

The emphasis on theology in education recognizes the crisis of theologies that emerged in the rising of religious education under the Religious Education Association during the leadership of George Albert Coe. The characteristic of Religious Education Association lies in its emphasis on practice rather than theory and experience rather than speculation. Two major forces that gave rise to the Religious Education Association were the emphasis upon nurture in the life of the church by Horace Bushnell¹⁷ and the ecumenical movement.¹⁸

From its beginning with the emphasis on democracy and progressive spirit, the Religious Education Association proclaimed a new vision for society, influencing the labor movement, the Social Gospel, concern for racial integration and economic justice, and the social reconstruction movement in religious education.¹⁹ Religious education led the way in advocating reforms in public life as well as in religious communities. It emphasized a scientific approach to religious education. Influenced by John Dewey who utilized the fruits of modern psychology for the reform of religious education,²⁰ the

¹⁵ Randolph Crump Miller, *Clue to Christian Education*, 38.

¹⁶ Ibid.

¹⁷ Horace Bushnell, *Christian Nurture* (New Haven: Yale University Press, 1967).

¹⁸ Allen J. Moore, “One Hundred Years of the Religious Education Association,” *Religious Education* 98, no. 4 (fall 2003): 426-36.

¹⁹ Ibid., 429.

²⁰ Dominique Parodi, “Knowledge and Action in Dewey’s Philosophy,” trans. Walter Gieseke, in *The Philosophy of John Dewey*, ed. Paul Arthur Shilpp (New York: Tudor Publishing, 1951), 229-242.

Religious Education Association emphasized psychology and sociology for the reform of religious education.

Two major forces gave rise to the contemporary theological education. The first was the Great Economic (Financial) Panic in 1930 which led to the failure of optimistic education programs as well as the optimistic doctrine of man which was the ground of religious education theories.²¹ The second was related to books by Karl Barth (*Der Romerbrief*, 1919) and Reinhold Niebuhr (*Moral Man and Immoral Society*, 1932) whose influence caused a reevaluation of the practice and theory of religious education of the Religious Education Association especially with regard to theology.²² To the rising of religious education, for example, Miller claims that theology is crucial. The theology one holds determines many of the assumptions, goals, and methods of religious education.”²³

The approach to the relationship between theology and religious education emerges. This approach is that there is theology behind the curriculum. Theology clearly determines to a great degree the content of Christian education. What we teach depends on what we believe. It affects not only the content but also the theory. Miller presents process as a possible solution to the question of the relation between theology and religious education, which provides “new methods of thinking about God” and “new views of human responsibility in relation to God.”

Miller allows for input from other disciplines such as educational psychology, educational sociology, and anthropology. He finds great diversity in these educational

²¹ Harold W. Burgess, *Invitation to Religious Education*, 127.

²² *Ibid.*, 128.

²³ Randolph Crump Miller, “Continuity and Contrast in the Future of Religious Education,” in *The Religious Education We Need*, ed. James M. Lee (Mishawaka, IN: Religious Education Press, 1977),

theories and “by bringing theology into the dialogue we may be able to select with some degree of accuracy what contributes to an overall theory.”²⁴ Theology that is “behind the curriculum” provides the criteria by which the ideas and the research from other disciplines are judged. It depends upon the theology as to how much “room for the student’s freedom and autonomy” is made, and the extent to which “concepts based on experience” may be developed.

For Miller, theology is the clue to Christian education. The clue is “the truth-about-God-in-relation-to-man.” Miller’s position is to give organic interrelatedness to theology and education. Sara Little notes that, for Miller, “truth is the experienced reality of the relationship; theology, the interpretation of that reality, informed by the biblical witness; education, the nurture of the experience and the activity of interpreting the meaning to be found there.”²⁵

Miller believes that “knowledge develops as one reflects critically on the meaning of one’s own experience in the context of common human experience.”²⁶ For him, education is to interpret experience and translate theology into experience. Millar claims that “experience must be interpreted with reference to the Bible and the tradition of the church, the formulation of doctrine.”²⁷ Human experiences are interpreted in light of the biblical revelation. He notes that when people see that “all of life is the creation of God,” and begin to interpret experiences of their own individual and corporate lives in the light of

38.

²⁴ Ibid., 496.

²⁵ Sara Little, “Randolph Crump Miller: Theologian-Educator,” in *Religious Education*, 73, no 5 (S-O 1978): 66-77.

²⁶ Ibid., 67.

²⁷ Ibid.

the biblical revelation, they see that God is still acting drawing them to himself and to wholeness with “persuasive grace.”²⁸ For Miller, Christian education is not the transmission of static concepts derived from revelation. It is the process of moving along with God’s continuing revelation, responding, interpreting, becoming.

The contemporary theological approach to education sees the Bible as the “drama of redemption.” James Smart and Lewis Sherrill speak of the Bible as the Word of God. They present a structure for the Bible consistent with their theories of education.²⁹ Miller criticizes the moralistic use of the Bible. Revelation is a matter of depth, of redemptive experience, of life lived in response to God. The Bible is authoritative because it is experienced as such, when one’s own life drama makes sense through one’s entry to the church and participation in the drama of redemption.³⁰

Miller claims that “the way to become a Christian is to enter the church.”³¹ Miller defines education as “one experiences a relationship with God in the nurture of the Christian fellowship.”³² The purpose of education is not instruction but nurture, not transmission of concepts but becoming rightly related to God and others. Miller compares the study of religion in public school and Christian education. According to Miller, academic study about religion in the public school is education, but unless the Christian community exists to live out the gospel in service and worship, it is not Christian education. The church is a redemptive community.³³ The church is central to Miller’s

²⁸ Randolph Crump Miller, *Clue to Christian Education*, 74.

²⁹ Sara Little, “Randolph Crump Miller: Theologian-Educator,” 72.

³⁰ Ibid.

³¹ Randolph Crump Miller, *Clue to Christian Education*, 80.

³² Sara Little, “Randolph Crump Miller: Theologian-Educator,” 72.

³³ Ibid.

thought.

John Westerhoff has a similar view to Miller's. Westerhoff sees the whole life of the congregation with its worship and work its liturgy, its rituals, and its nurture as of prime concern. What is important is the social process or enculturation. What is important is the church as fellowship.³⁴

Miller claims that "Christian education has to do with the process of helping truth to be experienced and interpreted—and that is theologizing. God is working in the basic structure of that process and interacting with it."³⁵

Lewis Joseph Sherrill notes that "the new philosophy of Christian education must come to the subject of education from within the Jewish-Christian tradition, not from outside it...The Christian community as a whole is meant to be the sense of a redemptive ministry to the human self as a whole."³⁶

Sherrill sees the Christian community as a worshipping community where God confronts and persons interact with one another. The emphasis includes the concept of divine initiative, and the divine-human relation. Sherrill deals with revelation in relation to human predicament and communication through symbols, which stand for some aspect of man's encounter with God.³⁷

For Sherrill, Christian education must be consistent with the "core principle of revelation"—what happens in the encounter between God as Self and man as a self.

³⁴ John Westerhoff, *Will Our Children Have Faith* (New York: Seabury Press, 1976);
-----, *Values for Tomorrow's Children: An Alternative Future for Education in the Church* (Philadelphia: Pilgrim Press, 1970).

³⁵ Randolph Crump Miller, *This We Can Believe* (New York: Hawthorn Brooks, 1976), xii.

³⁶ Lewis Joseph Sherrill, *Gift of Power*, xi.

³⁷ *Ibid.*, chaps. 4, 5, 6.

Education is not God-centered, nor is it man-centered. Education is concerned with the meeting between God and human creatures, and with the tension which rises within the encounter, calling for' human response to God and for divine response to humans.

The Bible is the written record of the original revelation by which the church was called into being and to which it owes its continuing existence. The central purpose in using the Bible in Christian education is to prepare the way for personal encounter—to perceive God and respond to him in the present—within the context of the worshipping community.

The biblical symbols of encounter (blood, altar, king, ruler, etc.) become the basic curriculum content in Christian education. Further basic elements of education are Creation, Lordship, Vocation, Judgment, Redemption, Re-creation, the life of faith, themes of the Bible, which speak to man's predicament.³⁸

Contemporary religious educational approach claims that education in the church must emanate from theology. The teaching ministry of the church is the whole church educating for Christian discipleship. People grow based on both the Bible and theology. This illustrates that Christian education must be rooted in theology. He gives insight on grading and its relation to the use of the Bible.

Liberative Education

The relationship between a liberative Christian education and the theology of liberation is dialectical in nature. Liberation theology constitutes a movement, which

³⁸ Ibid., 124-26.

integrates theology with socio-political concerns emerging from historical contexts of injustice, oppression, and massive human suffering. Liberation theology is a new way of doing theology. It is defined as “critical reflection on Christian praxis in the light of the Word.”³⁹ In this sense liberation theology criticizes traditional theologies such as orthodox, conservative, liberal, or reformist models.⁴⁰

Liberation theology focuses primarily on social contexts of human suffering. It is fundamentally interested in suffering which is the result of injustice and oppression. Liberation theology is oriented toward the transformation of the oppressed, the poor, and the marginalized as well as social structures. It emphasizes the dialectical connection of action and reflection, that is, praxis. There is a longing for freedom, justice, and peace, which undergirds the vocation to struggle for humanization.

Daniel S. Schipani claims that the poor and oppressed constitute not only the necessary context and starting point, but they are also the special interlocutors of theological inquiry and reflection. The poor and oppressed are considered as channels of divine revelation and facilitators of transformative learning, such as a revisioning of social reality in the direction of God’s dream of freedom, peace, justice, and well-being for all. For liberationist, this is the key to understand Jesus’ first beatitude,

³⁹ Gustavo Gutierrez, *A Theology of Liberation: History, Politics, and Salvation*, rev. ed. trans. and ed. Sister Caridad Inda and John Eagleson (Maryknoll, NY: Orbis, 1988), chap. 1.

⁴⁰ Dorothee Solle, *Thinking About God: An Introduction to Theology*. Trans. John Bowden (London: SCM Press; Philadelphia: Trinity Press Intl., 1990).

“Blessed are you who are poor...” Luke 6:20. As representative of Christ, the church must affirm a preferential option for the poor and oppressed.⁴¹

The liberative approach to education claims that religious education involves human liberation and challenges religious educators to be revolutionaries in pursuit of such liberation. Boardman Kathan defines liberation thus:

To be liberated is to be saved from bondage to institution. To be liberated is to recover human values and keep alive individual creativity. To be liberated is to be set free from fear---of failure, of the future, of risk---taking. To be liberated is to become self-renewing and is able to face the rapid changes and hidden unknowns with self-confidence and faith in the God of history, who goes on before us and calls us into the struggle for peace and justice and human brotherhood.”⁴²

This liberation approach notes social action as the model of church education. It affirms that the Christian faith in its outward expression is concerned with the creation and re-creation of a just and pleasant social order.

The characteristic of religious education with respect to liberation and social change is that there is a strong emphasis upon the human in religious education. The liberative approach helps human beings reach their potential within, to realize what it means to be fully human, to discover the dignity and worth of the oppressed. This approach supports the reform of oppressive social structures. It frees persons and societies to live more fully.

John Westerhoff urges upon religious education the need to relate to the problems of the world and to become involved in social action. Westerhoff looks to liberation

⁴¹ Daniel S. Schipani, “Liberation Theology and Religious Education,” 289.

⁴² Kathan Bordman, “Religious Education ‘70: Human Liberation in an Uptight Age,” address delivered at the Service of Installation of General Secretary of the Religious Education Association, November 8, 1970, in New York City. Published in *Religious Education*, Vol. LXVI (Jan.-Feb. 1971), 11.

theology as a solution to the problems of religious education and social change.⁴³ The liberation approach to religious education keeps its own integrity, in the struggle for liberation in our society.

Paulo Friere's book *Pedagogy of the Oppressed* came to the attention of religious educators. Liberation theology has arisen relating theology to the peculiar experience of contemporary groups attempting to deal with oppression. Religious education implements Friere's pedagogy, not only as a religious educational model but also raises the consciousness of the oppressed people and develops an approach to basic adult education.

One of the most important developments in educational method described by Paulo Freire is conscientization. Friere believes that education can be a potent instrument for social reconstruction. Theology's ultimate goal is the political, economic, and social liberation of all people via a dialogical-praxis methodology called conscientization. Basic assumptions of conscientization function to liberate the oppressed. One of these assumptions is that "education either perpetuates the present social system or brings about transformation."⁴⁴ The other assumption is that "education needs a pedagogy of the oppressed and a pedagogy of the oppressed leads to action."⁴⁵ A pedagogy of the oppressed needs the action-reflection process. That is, all action is subject to critical reflection, and all critical reflection leads back into action.

Liberation theology provides the necessary background and the clue for the educational ministry as Schipani addresses:

There is a gospel message to be rediscovered and shared; the story of the

⁴³ John Westerhoff, *Will Our Children Have Faith; Values for Tomorrow's Children*.

⁴⁴ Mary Elizabeth Mullino Moore, *Teaching from the Heart*, 169.

⁴⁵ *Ibid.*, 170.

liberating and recreating work of God is to be appropriated in actual Christian praxis together with the vision of the coming reign of God. and this substantive content is closely linked with issues of structural content in the sense of pedagogical strategies as well as the contexts of education. Hence, the liberationist contribution can play a guiding role in the theological assessment of the educational ministry. Such a normative role can be seen, for example, in the theological critique of alienating doctrines regarding Christ and salvation taught, or manipulative and authoritarian instructional techniques employed; and in the theological endorsement of commitment within contexts of oppression, dialogue, critical discernment, and a transformative and hopeful orientation.⁴⁶

Liberation theology provides background and clue which shapes the ways of viewing and doing Christian Religious Education.

The overall purpose of religious education in a liberation key is “discipling for the reign of God.”⁴⁷ Schipani notes that “the reign of God is the key to the content of Jesus’ teaching and ministry overall.”⁴⁸ The educational task of discipling is perceived, oriented, and evaluated in the light of the gospel of the reign of God. Schipani claims that “religious education for the reign of God is concerned with the fulfillment of the great commandment regarding love of God and neighbor.”⁴⁹

The process of religious education in a liberation key refers to three main mediations in the sense of means or instruments of the theological and educational process:

The socio-analytical (or historic-analytical) mediation operates in the context of the world of the oppressed; it tries to find out why the oppressed are oppressed. Second, the hermeneutical mediation operates in the sphere of God’s world, metaphorically speaking, by trying to discern what God’s dream and plan for the poor and oppressed is. Lastly, the practical mediation functions in the realm of action; it tries to discover the courses of action that need to unfold so as to overcome the situation of injustice in accordance with God’s dream and plan.⁵⁰

⁴⁶ Daniel S. Schipani, “Liberation Theology and Religious Education,” 300.

⁴⁷ Ibid., 303.

⁴⁸ Ibid.

⁴⁹ Ibid., 304

⁵⁰ See Leonardo Boff and Clodovis Boff, *Introducing Liberation Theology*, trans. Paul Burns (Maryknoll, NY: Orbis Books, 1987), see chap. 3.

Critical reflection on Christian praxis in the light of the Word of God becomes a special design for religious education.

Religious education in a liberation mode is highlighted as follows. First, the church serves as the special context for religious education; second, faithful discipleship defines the process and content of praxis knowing consisting of participation in the ethics and politics of God in the world for the sake of freedom, peace, and justice; and lastly, critical reflection on Christian praxis in the light of the Word becomes one special design for religious education.

Liberation theology serves as the theological foundation of both educational theory and practice. The liberative approach to religious education requires a consistent commitment to education that leads to freedom with justice and peace as well as social and personal transformation.

Feminist Education

The feminist approach to religious education claims that women must search for concepts, language, images, and symbols that correspond to women's new reading of themselves, their past, and God.

Feminist movements in recent years have made people aware that male-centered theology and church are in fact the products of a male-centered society and history. Various forces had combined to relegate women to a secondary place. And the traditional theology reflects the deep-rooted bias and injustice toward women. With the rise of feminist theology, enlightened Christian and theologians have become aware that a

radical reorientation must take place in theology. They begin to think that there is no intrinsic reason to understand God only in terms of fatherhood. Women theologians can bring new insights to understand the message of the Bible. The feminist approach emphasizes women's experiences as a reliable base of understanding of God, one that opens up vistas unsuspected in dogma and belief systems based on exclusively male reflections and experiences.

Boyung Lee describes women's stories and experiences as a reliable base of education. Lee notes that "in the context of learning and teaching, each woman's personal story is equally key to the insights gained through texts and theological discussions."⁵¹ The most commonly used teaching methods are dialogue, storytelling, role-plays, drama, and rituals.⁵² Lee claims that "sharing personal and communal stories and providing intensive mentoring to individuals are important. Dance, rituals, movies, and hands-on workshops are opportunities to create learning communities among women."⁵³

Mary Elizabeth Mullino Moore articulates that the identity of God has received great attention in feminist theology. Moore notes that the prominent God's names such as Yahweh and Father are male-gender words. However, the scriptures offer names and images such as "Ruach, or Spirit (Gen. 1:2; Matt. 3:16), the image of mother (Isa. 46: 3-4; 66:13), and Jesus' image of himself as a hen gathering her chicks (Luke 13:34)."⁵⁴

⁵¹ Boyung Lee, "Re-creating Our Mother's Dishes: Asian and Asian North American Women's Pedagogy," in *Off the Menu: Asian and Asian North American women's Religion and Theology*, ed. Rita Nakashima Brock, Jung Ha Kim, Kwok Pui-lan, and Seung AI Yang (Louisville: Westminster John Knox Press, 2007), 300.

⁵² Chung Hyun Kyung, *Struggle to be the Sun Again: Introducing Asian Women's Theology* (Maryknoll, NY: Orbis Books, 1990), 99-114.

⁵³ Boyung Lee, "Re-creating Our Mother's Dishes," 300.

⁵⁴ Mary Elizabeth Mullino Moore, "Feminist Theology and Education," in *Theological Approach to Religious Education*, ed. Jack Seymour and Donald Crump Miller (Nashville: Abingdon Press, 1990), 67.

Elizabeth Dodson Gray highlights, “The only way to break the hold of male image on women’s unconscious is to incorporate the female image of God into theology and worship. Imaging the great I AM in its female face (Goddess, Gaia, the Great Mother, Sophia, Wisdom, and so on) is the ultimate antidote to the denigration of women as inferior and evil.”⁵⁵ These scholars’ statements illustrate that reverence the female in the divine leads women to open up to reverence the divine in the human female.)

The feminist approach to education insists that women must see and read from women’s point of view and experiences in order to liberate themselves. Women must critique the male bias in the language of sacred story and realize that in the past men have told the stories of men and women alike. The one-dimensional male perception of human reality and the ultimate reality of God not only alienate women but rob religious tradition of the richness that full human experience would provide. Elisabeth Schussler-Fiorenza highlights the role of women in the early Christian missionary movement in a way that reveals them as initiators and leaders of the movement.⁵⁶ Women must read from women’s experiences and points of view.

The feminist approach to education claims that women must move toward imaging God equally and fully as male and female. As women reclaim their divine inheritance, language, art, hymn, and symbol are being enriched by embracing women’s reality, women’s creativity and fruitfulness.

Religious education for women has a strong emphasis upon women’s voices in

⁵⁵ Elizabeth Dodson Gray, “Feminist Theology and Religious Education,” in *Theologies of Religious Education*, ed. Randolph Crump Miller (Birmingham: Religious Education Press, 1995), 220.

⁵⁶ Elisabeth Schussler Fiorenza, *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* (New York: Crossroad, 1983).

education. Education helps women reach their potential within and discover their dignity and worth. Considerable consciousness raising with respect to sexism in religious education has resulted in efforts to change the images and the roles of women; less has been done in consciousness-raising with respect to the stereotypes of men and their roles. Boyung Lee claims that education for women “should constantly ask about whose voice is missing? What is left out? and what new issues do we need to address now?”⁵⁷

Elizabeth Dodson Gray insists that religious education for women is an attempt to claim “woman-affirming.” The basis of this claim is that in the gospel Jesus is woman-affirming in ways totally at odds with the subsequent Christian tradition.⁵⁸ For example, Gray highlights that women were the very first apostles, the first to be commissioned by Jesus to go and tell. It is to the woman at the well that Jesus first says his is the Messiah: “I who speak to you am he” (Jn. 4:26). She then, the gospel says, goes and tells other people that they believe (Jn. 4:28-30). This, according to Gray, this woman at the well is an apostle, the first preacher of Jesus as the Messiah. Women are also the first witnesses of Jesus’ resurrection (Mk. 16: 1-8; Mt. 28:1-10, Lk. 24:1-11). When Mary Magdalene sees Jesus outside the empty tomb and mistakes him for a gardener, Jesus says, “go and tell the others.” Gray claims that women are sent as apostles by Jesus.⁵⁹ As another example, Rachel Conrad Wahlberg notes that when Jesus healed the woman with the terribly bent back, he does not say, “You are healed,” but instead he says, “Woman, you

⁵⁷ Boyung Lee, “Re-creating Our Mother’s Dishes,” 306.

⁵⁸ See Rachel Conrad Wahlberg, *Jesus According a Woman* (New York: Paulist Press, 1975); and *Jesus and the Freed Woman* (New York: Paulist Press, 1978).

⁵⁹ Elizabeth Dodson Gray, “Feminist Theology and Religious Education,” 209-10.

are freed.”⁶⁰ Wahlberg says that Jesus frees women from “labels, limitations, and low expectations.”⁶¹ Fully freed women are not simply objects in others’ lives but are fully human---subject in their own lives.

Moore claims that feminist theology is an attempt to critique and reconstruct all theology, to take into account women and the value of their experience.⁶² Feminist theology challenges women to have new vision for leadership in the Christian community. Through this vision, women understand themselves to be equal partners rather than members of a hierarchy. Feminist religious education sees the entire community as a teaching and learning community in which both women and men can participate fully. Boyung Lee notes that one of the most important roles of a teacher is to help learners create a learning community together. She argues that even though Asian and Asian North American women

...are not quite full members of communal society which is based on hierarchy and patriarchy, they take communal support for one another very seriously. Rather than abandoning communal personhood on hierarchical patriarchy, they seek a communal personhood that respects their being and experiences as women...⁶³

Education is to help learners to remember what they know and to reflect on this knowledge in their present life contexts rather than transmitting knowledge to learners. This holistic integration is what Asian and Asian North American women try to teach through their embodied *sonmat* (which literally means the taste of one’s hands) pedagogy.⁶⁴

⁶⁰ Rachel Conrad Wahlberg, *Jesus and the Freed Woman*, 15-29.

⁶¹ *Ibid.*, 1.

⁶² Mary Elisabeth Mullino Moore, “Feminist Theology and Education,” 65.

⁶³ Boyung Lee, “Re-creating Our Mother’s Dishes,” 299-300.

⁶⁴ The concept “*sonmat* pedagogy” is created by Boyung Lee. The concept “*sonmat*” means the taste of one’s hands. Boyung Lee addresses, “As most Korean dishes are supposed to be made by hands, mixing all the ingredients in an appropriate ways during an appropriate, a cook’s hands (more specifically, her or his fingertips) decide the flavor of food. This is the reason that *sonmat* is the key for good food. The pedagogy of *sonmat* reflects some of the core features of pedagogy as practiced by many Asian and Asian North American women; it is holistic, communal, ontological, and political. It also provides helpful pedagogical strategies for the theological education of Asian and Asian North American women,” Boyung Lee, “Re-

Feminist religious education makes education a work of justice to resist the trend to dichotomize mind and body, nature and divine reality. These dichotomies serve to place men and women in separate categories and to value one over the other.⁶⁵ Moore addresses three challenges for educational ministry:

The first one is to see the teaching ministry as a partner to all other forms of ministry in the church...The second challenge is to seek inclusive participation in church leadership...to seek, value, and encourage the participation of women and men, of all ages, with varying gifts and abilities. The third is to make room for people with different leadership styles.⁶⁶

Teaching is an important way to help people identify their gifts and discern their vocations, to equip them for full participation in ministry.

Feminist religious education aims at changing an entire tradition by women's experiences. Education must deconstruct patriarchal language and texts. Elizabeth Dodson Gray notes that women totally strip the male language, image, and metaphor from their references to deity in worship and in church life. Religious education also must deconstruct patriarchal texts as Gray claims,

We must deconstruct the male-identified biblical texts, making clear the male voice of its authors and the male viewing points from which they speak. And we must stop coating scripture with sacred varnish in the pious words, 'This is the Word of God.' We must do this to empower our girl children with affirmation.⁶⁷

Education must remake the male images, languages, and texts over into a tradition that is also in women's image.

creating *Our Mother's Dishes*," 293-296.

⁶⁵ Mary Elisabeth Mullino Moore, "Women and Men in the Social Order: Challenge to Religious Education," in *Religious Education as Social Transformation*, ed. Allen J. Moore (Birmingham: Religious Education Press, 1989), 80.

⁶⁶ Mary Elisabeth Mullino Moore, "Feminist Theology and Education," 79-80.

⁶⁷ Elizabeth Doson Gray, "Feminist Theology and Religious Education," 220-21.

Religious education considers God's concerns for every living creature of all flesh that are upon the earth. Gray notes "can we discover the creation-based value of every species, which is established in that covenant with the entire creation, a creation of which we are only a part and not its Lord and Master."⁶⁸ Thus, education curricula must be filled with "real biological data about our earth and our life-partners on it, as well as with some genuine theological humility about our place in the divine scheme of things."⁶⁹ Religious education is reverence for the earth in which the Creator incredibly participates.

The feminist approach remakes religious ideas and images, functioning to heal and empower women, rather than reinforce the dynamics of oppression. Rita Nakashima Brock claims that "our Christian tradition---its ideas, ritual, theology, practice and its religious education---must function to heal and empower women."⁷⁰ Education is to open to radical change so that traditions become life-affirming for all.

Evaluations

This section focuses upon central issues and points raised in four models of religious education such as traditional theological education, contemporary theological education, liberative education, and feminist education with a brief critical profile limited to two categories---advantages and shortcomings.

My first discussion focuses upon problems raised in the traditional theological education. One of the prominent problems of this education lies in its emphasis on the

⁶⁸ Ibid., 226.

⁶⁹ Ibid.

⁷⁰ Rita Nakashima Brock, "And a Little Child Will Lead Us: Christology and Child Abuse," in *Christianity, Patriarchy, and Abuse: A Feminist Critique*, ed. Joanne Carson Brown and Carole R.

Bible and church traditions as unique sources of education. Scripture is widely used as a basis for educational philosophy and for examples of the author's perspective on Christian education. Gaebelein, LeBar, and Hofinger consider the use of the Bible in teaching and the general method of Jesus the Teacher. For these scholars, religious education is substantially based on transmission of a Christian salvific message. Teachers must join partnership with the Holy Spirit if they are to be truly "Christian" educators. The life and spiritual example of the teacher and a sense of ministry as a teacher are also key components of Christian education. Thus, the traditional theological education is content-centered, teacher-centered, and purpose-centered. Particularly, theology and the Bible are considered as the unique source of education. This view indicates that traditional theological education fails to take other faiths into consideration regarding religious life and education. Its main focus is Christ and the forming of relationship with Christ. This emphasis on conversion is the start of a Christian identity. However, it fails to show how that identity can be deepened through dialogue with non-Christians. This possibility is never taken into consideration.

The prominent advantage, which I observed in the traditional theological education, lies in its stress on the life-involvement of the student in learning. The purpose of education is the learners' life connection to the centrality of Christ and the Word of God. This approach claims that a pupil's growth is determined not by what he hears, but by what he does about what he hears. Spiritual growth and maturity is the goal of education and the teacher's goal. Discovering the Bible and linking to life are all components of

Bohn (New York: Pilgrim Press, 1989), 54.

teaching-learning.

The characteristic of the contemporary religious education lies in its emphasis on theology as the clue of content and method of religious education. Contemporary theological educational scholars such as Randolph Crump Miller and James Smart are convinced that theology must be the foundation upon which any theory of Christian education should be built. Miller considers the clue to be a conservative expression of his solution to the debate about whether Christian education should be content-centered, as in traditional education, or life- or pupil-centered, as in progressive education. Miller's answer is neither. Theology, for Miller, should be the foundation of Christian education, not its primary focus,

The chief source of all our teaching is the Bible, the chief interest of our teaching is the learner, and the chief end of our teaching is the God and Father of Jesus Christ.⁷¹

The emphasis on theology bridges the gap between content and method. It also aids in establishing the proper relationship between truth and life and faith and grace. The role of the teacher is to guide students to grow to be responsible and mature Christians.

Nevertheless, there are some controversial issues raised in contemporary theological education. Most of all, this education is related to Christian thought. Theology and the Bible are considered as the unique source of education. Such expressions as "accepting Jesus as Lord and Savior" in Miller's position on Christian education are one example. Additionally, contemporary theological education emphasizes the church as the major context of religious life and education. These views indicate that the contemporary

⁷¹ Marlene Mayr, ed., *Modern Masters of Religious Education* (Birmingham, AL: Religious Education

theological education fails to take other faiths into consideration regarding religious life and education. The emphasis is an inward looking for the deepening of the Christian identity. It does not give consideration to identity formation in the midst of religious others.

My discussion of the advantages embodied in the liberative educational model follows. First, the liberative educational model is centered on freedom through critical thinking, which leads to change perceptions and action. This process of education leads the oppressed to analyze their own social situation and seek, in their action, release from oppression in light of the Word of God. This emphasizes change. Second, this model results in a praxis approach to education, regardless of the specific content. Reflection drives action, which leads to further reflection, which leads to more informed action. This depends more on dialogue than monologue, transformation rather than adaptation, problem-posing rather than the students' thinking. And true thought has meaning only when generated alongside action. This educational model is different from the banking concept of education, in which learners are led into becoming receiving objects, prohibiting their creative power.

Nevertheless, I found three major issues, which are embodied in the liberative educational model. First, liberative education is often defined as critical reflection on Christian praxis in the light of the Word of God. This model involves discipleship, including the practical social and political implications of following and discerning the way of Jesus Christ in the real world in which we live. The liberative model is explicitly

contextual as well as a committed theological task. In this sense, this model criticizes traditional theologies such as the orthodox or conservative as well as the liberal.

Discontinuities and incongruencies between liberation theology and traditional theologies appear. Second, the liberative model focuses primarily on social contexts of human suffering as a theological locus and a clue to reflect on Christian faith and to test its values and actual practices. It developed “from below,” that is, the position of the oppressed, the poor, and the marginalized. This model affirms a preferential option for the poor and the oppressed. This model, therefore, criticizes and struggles against the oppressor, the dominant, and the rich. Disconnection and division between the oppressed and the oppressor and the dominated and the dominant appear. Lastly, the Bible and the church are sometimes considered preferential contexts of education. The Word of God is the criterion to bear on reflection and action. That Word is first of all Jesus Christ. The scriptures play a key role in the liberative model, whose main concern is relating the gospel of the reign of God and the present historical praxis. In this sense, one possibility of this model is that it may not take deeply other faiths into consideration regarding education, disconnecting between liberation theology and other faiths. The other possibility of this model is that its critical reflection and attentiveness to the marginalized can be expanded to open the door for conversation about how persons of other faiths have been marginalized or about how to work with other faith communities for liberation.

Feminist education is a theological reflection in which the experience and voice of women is assumed to be both the source and the measure of theological and educational affirmations. Most of all, the advantage of the feminist model is that it takes into account

women and the value of their experiences, which have been undervalued in the theological constructions we inherit. This model has reconstructed the language and meanings of God and Jesus Christ and it has reaffirmed the roles, gifts, and body of women, making women visible. More women now participate in the ministry of churches.

The prominent disadvantage embodied in feminist education is that feminism is such a partial critique and total denial of the male-centered Christian tradition. This model attempts to decode and reconstruct the Christian tradition in terms of women's experiences. What we observe in this view is dichotomies such as the male-centered Christian tradition and women's experience, God the Father and God the Mother, men and women, the Bible and other faiths, etc. This is a dichotomy in which women are faced with an either-or choice and one is valued more than the other. There is a one-sided characterization, and women and their experiences become the preferential contexts of education. Another possibility of this model is that its critical reflection and attentiveness to the women and the female figure of God can be expanded to open the door for conversation about how women of other faiths have been oppressed and marginalized or about how to work with women of other faiths for liberation. For example, the feminist model has reconstructed the language and meaning of God and Jesus Christ. This could be very helpful for creating a balance and harmony with other faiths

In sum, it is true to say that four religious educational models have not found the theological and theoretical confidence to take seriously the religious and cultural issues in which they exist. They have not been attentive to possibilities of dialogue between Christianity and other faiths. They have yet to be liberated from their Christian centrism

and set free for the world of religious dialogue. In churches and theological schools, persons are taught to deal with the Christian faith and faiths of other religions with a set of Christian doctrines and propositions. The Four religious educational models are based, implicitly or explicitly, on such doctrines and propositions. It distorts human relationships with neighbors in other faiths.

At the end, curriculum and the teaching-learning process embodied in these four religious educational models do not invite persons from other faiths, or respond to their invitations, to identity, affirmation, and celebration of the common response to seeking unity, openness, and collaboration among them. They fail to enrich opportunities for people in a particular tradition to listen appreciatively to understandings of other faiths for the unity of humankind for justice, peace, and the integrity of creation.

In this section, therefore, I focus upon my own perspectives of religious education with a brief critical illustration limited to four categories: relationship with others; relationship with other cultures and religions; relational skills; and relational space. I believe that the central goal of religious education is the creation of respectful relationship toward the goal of togetherness. I, therefore, suggest my own perspectives of religious education with special attention to evaluations and implications of four religious education models for religious education for harmony and balance.

First, people learn through relationship with others. People learn through other persons different from themselves whether in religion, race, gender, or social class. Learning through relationship with others means to respect and appreciate differences and to celebrate uniqueness. This kind of learning is strongly different from the learning in

which the teacher only proclaims the Christian message and learners receive the message through the lecture, which regards the Holy Spirit as the only teacher. In this model, there is division other than togetherness.⁷² Learning through relationship with others is primarily different from the learning, which learn, considers women's experiences or experiences of the oppressed as a starting point, excluding experiences of men and the oppressor. The learning through relationship with others primarily focuses on the interrelationship with others. The goal is mutual, respectful, and reciprocal relationships between persons. This is learning where the empowering of people and transformation can occur. Religious education should be a relational endeavor where people learn to have good interrelationships.

Second, people learn through relationship with other cultures and faiths. Learning through other cultures and religions means to respect and appreciate cultural and religious differences. Any discussion of the relationship with other cultures and faiths must take into consideration religious education. Education must draw persons from such other faiths as Islam, Hinduism, and Buddhism who are interested in the task of religious education. When sitting with people of different religions, one may wonder if there is any meaningful usage of the term, "theology" and "the bible," because they are so related to Christian thought. Thus, learning through relationship with different cultures and faiths is different from the learning in which the Bible is considered as the only source of revelation and a reliable standard of the goal and practice of Christian education. The teaching, which I suggest, is different from the teaching in which theology is considered

⁷² See the traditional theological approach. N. A. E., *Christian Education in a Democracy*; Losi E.

as the final norm of the theory and practice of religious education illustrated in contemporary religious educational approaches and in which Christian doctrines and traditions are revered as the norm in interpreting who are the oppressed. Thus, education must develop an educational ethos that promotes genuine relationality with other faiths and cultures. Education is an invitation to dialogue and make connections with one another, with Christian thought and other religious traditions, and with other cultures where every person is valued.

Learning through relationship with other religions and culture focuses on how different worldviews and ways of being are incorporated into educational systems and structures as well as informing persons and groups. Learning through other cultures and faiths will incorporate into their educational policies, practices, and goals, diverse persons and religions and multicultural ways of operating.

Third, people also learn through relational space. Relationality is embodied in relational space, or the educational environment. This includes the people themselves, the interactions, the educational processes and subject matter. Although the ground for education is relational in the sense of embodying the whole of participants' present experiences and traditions, the goal here is that they can explore, engage, and be transformed as they interact with one another and with realities and visions of the world. Creating new relational space invites people to immerse themselves in difficult questions because they experience the environment as a safe place, allowing them to become more genuine and open for encountering the other. This teaching is different from the teaching

process that focuses on lecture and memorizing of biblical passages. This teaching is different from the teaching that considers the church as the only place of instruction. Education must broaden the relational spaces in which learners will be able to cultivate skills of empathy and reciprocity that are now missing in their relationships.

Lastly, people learn through developing relational skills. They must learn how to engage in dialogue with oneself, with traditions, with other persons, and with communities. By developing relational skills, people are empowered to permeate boundaries in and around themselves. People can experience relational skills through shared power. People need skills of sharing with, learning from, and building community with others. This is different from an education in which learners are only passive, receiving the message through lecture. People develop their relational skills by participating in and valuing the dignity of others. By valuing the dignity of others, people are healed and transformed.

I take my own experience as an example of developing relational skills. During my theological studies in Atlanta, Georgia, at Emory University, I recall my anxiety and reluctance to sign up for a class in the African American church. The course was already full. I had to approach the professor to sign up; however, I couldn't do it because I worried about my English, which is not good. An American friend encouraged me to talk directly to the professor and it was easier for me to tell of my concerns for the class. Even though my English was not good, the professor was very welcoming. Because he had knowledge of the African American church, several times he helped out by explaining concepts and languages, which were not clear to me. This course was a space where I

could learn the newer history of African Americans' life as well as African American churches in the United States. The professor shared the story of his great grandmother who was a slave on a plantation in the United States. The course was a place where an empathic relationship developed, which allowed me to listen carefully to the professor's lectures and accounts. Some months later, that space was broadened even more when I was encouraged by the professor to visit the Martin Luther King Jr. Commemoration House in Alabama to learn more about African American people's struggle for peace and justice. I believe that religious education must develop relational skills in order for people to be engaged in dialogue with oneself, with traditions, with another person, and with communities.

In sum, I name the major points I have made in this chapter about the different models of religious education. The emphasis of the traditional theological education lies on the Bible and church traditions as unique sources of education. Thus, this model fails to take other faiths and persons' experiences into consideration regarding religious life and education as its goal is formation in its own religious life by concentrating on its own foundations and traditions. Contemporary religious education considers theology the foundation of religious education. The emphasis on theology can bridge the gap between content and method and truth and life. However, this is an inward looking for the deepening of theology as well as the Christian identity. Therefore, it does not give consideration to identity formation in the midst of religious others. The liberative educational model is centered on freedom through critical thinking, which leads to change perceptions and action. This model is focused on changing the quality of life of

the contexts of the poor and the oppressed as the theological task. This opens the door for conversation about how persons of other faiths have been marginalized and how to work for liberation. The Bible is, however, sometimes considered as the criterion to bear on reflection and action and plays a key role in relating the gospel of the reign of God and the present historical praxis. This model thus may not take other faiths into consideration deeply enough. Lastly, the feminist model takes into account women and the value of their experiences as the source and the measure of theological and educational affirmations. Particularly, its attentiveness to the women and the female figure of God opens the door for conversation about how women of other faiths have been oppressed or about how to work with women of other faiths for liberation. One may also look at the roles of women in other contexts or the goddess as is defined in other religions. However, this model is faced with an either-or choice that women's experiences are more valued than men's experiences. This breaks harmony.

Religious education must develop relationships among different faiths, cultures, teachers and learners, and learning and teaching. Teaching for relationships in harmony and balance links the many dimensions of the learning community in order for the parts to work together, enabling diverse people to establish mutually empowering working relationships in which the good of everyone is sustained and valued. I will discuss and develop these points further in the following chapter.

CHAPTER 5

Structures and Methods of Religious Education for Harmony and Balance based on the Yin/Yang Philosophy and Religious Education Theories

Chapter 4 delineated different landmarks and theories of religious education. Chapter 4 also evaluated the challenge of moving beyond the limitations of each religious educational theory, paying attention to the dynamics that can occur by fostering relationship among different religions and relational space and skill. This present chapter opens the exploration of structures and methods of religious education for harmony and balance. In this chapter, I will survey epistemology of the yin/yang philosophy and religious education theories that serve as theoretical backgrounds and the purpose of education and role of the teacher. This chapter will also explore educational principles for harmony and balance drawn from the yin/yang philosophies that contribute to structures and methods of education. There are three core principles drawn from the yin/yang philosophy: detachment and centering, rationality and intuition, and yin/yang harmony.

The subject of harmony in relationship has been addressed in various ways in previous chapters of this dissertation. This part is to envision principles and methods of religious education that will enable people to respond to the ethos of harmony and balance. This chapter is focused on religious educational structures and methods in harmony and balance among different faiths. They are intended to empower and encourage people as they respond to dilemmas outlined in the previous chapters.

To my knowledge, religious educational practices with special attention to harmony

and balance among different religions based on the yin/yang principle have not yet been studied and developed. Therefore, this is a journey for me to an unfamiliar land with few maps to guide the way.

The purpose of this chapter is threefold. The first purpose is to explore the epistemology of the yin/yang philosophy and religious education theories with special attention to the theme of harmony and balance. The second purpose is to explore principles of education in the yin/yang philosophy. The principles of education in the yin/yang philosophy propose holistic education between attachment and centering, rationality and intuition, and yin/yang harmony. The third purpose is to create teaching models, which primarily aim to overcome disconnection by a new way of addressing harmony and balance in the complementary opposites of yin and yang.

Epistemology in the Yin Yang Philosophy

An overview of the yin/yang philosophy provides a background for religious education for harmony and balance in relationship. This study particularly explores common themes of mutuality and inseparability in the yin/yang philosophy in ancient China. Relationship is understood both in terms of interconnection and interdependence.

I will begin with insights from the study of the Tao, the Great Ultimate. The study of Tao provides a background for exploring the concept of harmony and balance.

Relationality in the Tao

Chinese philosophers writing in the 5th and 4th centuries explain ideas and a way of

life that have come to be known as Taoism. Taoism is the way of humanity's cooperation with the course or trend of the natural world, whose principles we discover in the flow patterns of water and fire.¹ Chinese philosophers concentrated specifically on the Five Classics, attempting to derive from them--- particularly the *I Ching*, or *book of Change*--- the principle of the workings of the universe or Tao. The *I Ching* explains the metaphysical workings of the entire universe and is the origin of what is called yin/yang.²

In Taoism, the universe is run by a single principle, the Tao, or the Great Ultimate. The Tao is the ultimate reality and energy of the universe, the Ground of being and nonbeing.³ The Tao is in the mode of relationship. Alan Watts notes that "the Tao harmonizes itself with all other things by their mutual resonance and interdependence."⁴ The Tao configures the imagery of relatedness of Being in the organic universe as Watts addresses,

The Tao has reality and evidence, but no action and no form. It may be transmitted but cannot be received. It may be attained but cannot be seen. It exists by and through itself. It existed before heaven and earth, and indeed for all eternity. It is above the zenith, but is not high. It is beneath the nadir, but is not low. Though prior to heaven and earth it is not ancient.⁵

The Tao as the universal energy is the ground of being and non-being.

The great Tao flows everywhere, to the left and to the right, all things depend upon it to exist, and it does not abandon them. It loves and nourishes all things, but does not lord

¹ Alan Watts, *Tao: The Watercourse Way*, xiv.

² Hooker, Richard, "Chinese Philosophy: Yin Yang." Learning module of "Word Civilizations." Washington State University Internet Classroom. Updated June 6, 1999. <http://www.wsu.edu/~dee/CHPHIL/YINYANG.HTM> (3/17/08).

³ Fung, Yu-lan. (1963). *Chaung Tzu: A New Selected Translation with an Exposition of the Philosophy of Kuo Hsiang* (Shanghai: Commical Press limited, 1964), 117.

⁴ Alan Watts, *Tao: The Watercourse Way*, 51.

⁵ Ibid., 40-41.

it over them.⁶ The Tao is the course, the flow, and the process. It may reign but it does not rule. It is the pattern of things but not the enforced law.

The Tao is understood in relation to all others. For example, the Tao is inseparable from the world. The world is understood in relation to all others. The individuality is inseparable from community and vice versa. This is the principle of “mutual arising.”⁷ Each thing arises mutually with the other things. The two may differ, however they cannot be separated. The basic code of the Tao therefore is relational and connected as Alan Watts states,

Because of the mutual interdependence of them, all beings harmonize if left alone and not forced into conformity with some arbitrary, artificial, and abstract notion of order, and this harmony will emerge, of itself, without external compulsion.”⁸

The Tao is the universal relational being which is connected to the world and other things in the universe.

The Tao in the mode of relationship is inseparable from the concept of reconciliation. Watts contrasts the Tao with God in Christianity. Watts notes that the hierarchical and patriarchal divine in the traditional orthodox Christian God represents a static and separate worldview.⁹ Chang Chung-Yuan addresses the Tao as “all-pervading, all-embracing; and everywhere and all things.”¹⁰ Watts and Chang posit a binary opposition between the hierarchical and patriarchal God in Christianity and the relational and connected Tao in Taoism. The Tao is in the way of relationship. This is not in the mode of

⁶ Ibid., 40.

⁷ Ibid., 43.

⁸ Ibid., 43-44.

⁹ Ibid., 40.

¹⁰ Chung-yuan Chang, *Creativity and Taoism: A Study of Chinese Philosophy, Art, and Poetry* (New York: Julian Press, 1963), 34.

structuring in the frame of hierarchical strata where God is named as the powerful political, military, and masculine figure of the ruler or the governor. The Tao is not understood as “God” in the sense of the ruler, monarch, commander, architect, and maker of the universe. The image of the military and political overlord, or of a creator external to nature, has no place in the idea of Tao. The Tao in the manner of relationship is free from all determinations and contradictions.

The Tao is presented as a primary reconciling being.¹¹ Chang Chung-yuan addresses the power of the reconciliation of the Tao.¹² The research of the Tao provides the relational projections onto the divine as adequate and leading to the overcoming of dualities or the identification of opposites. The study of the Tao provides the role of unity and interfusion in the organic world. The central principle is that each identifies with every other. The one is many and the many are one through their complete integration.¹³ The Tao in the mode of relationship is the spirit of the great sympathy and the primary moving force of harmony.

It is basic to understanding the Tao that everything and every event is only in relation to all others. For example, the earth, and every tiniest thing upon it, inevitably goes with the sun, moon, and stars and vice versa. It needs them just as much as it needs, and consists of, its own elements. This is the principle of mutual relationship. Everything is allowed to go its own way and the harmony of the universe is established. Watts notes that “every process in the world can do its own thing only in relation to all others.”¹⁴ The

¹¹ Ibid., 34-35.

¹² Ibid., 5-6.

¹³ Ibid., 37.

¹⁴ Alan Watts, *Tao: The Watercourse Way*, 43.

order of nature is not a forced order. It is not the result of laws or commands. Watts notes that “my outside arises mutually with my inside, and though the two may differ they can not be separated.”¹⁵

The Tao is the dynamic universal force in which harmony emerges. Because of the mutual interdependence of all beings, they will harmonize if left alone and not forced into conformity with some arbitrary notion of order, and this harmony will emerge of itself without external compulsion.

The Tao is that whereby all things are so, and with which all principles agree. If each thing follows its own principle, it will harmonize with all other things following theirs, not by reason of rule imposed from above but by their mutual resonance and interdependence. Fung Yu-lan states,

All things have each their own different principle, whereas Tao brings the principles of all things into single agreement. Therefore it can be both one thing and another, and it is not one thing only.¹⁶

The study of the Tao provides that, seen as a whole, the universe is a harmony or symbiosis of patterns, which cannot exist without each other. This is different from the ideas of a society when everything is compartmentalized or when each species is the prey of another. In such a society, we find conflict as Lao Tzu addresses,

Those who would take over the world and manage it, I see that they cannot grasp it; for the world is a spiritual vessel and cannot be forced. Whoever forces it spoils it. Whoever grasps it loses it.¹⁷

This statement implies that there is no ruler and nothing ruled. Rather, there is the

¹⁵ Ibid.

¹⁶ Yu-lan Fung, *A Short History of Chinese Philosophy*, ed. Derk Bodde (New York: Free Press, 1997).

¹⁷ Alan Watts, *Tao: The Watercourse Way*, 52.

principle of mutual arising. The study of the Tao provides the doctrine of unity and relativity. This provides a basis for the principle of relationship.

Lao Tzu is primarily concerned with “how one should respond to the world.”¹⁸ As stated above, Tao is non-being, the all-embracing first principle for all things. Tao’s most important manifestation in the world around us is the pattern of change. Fung notes that “unvaryingly the wheel turns; what goes up must come down.”¹⁹ Force leads in the end to weakness and good to evil. That is, if any one thing moves to an extreme in one direction, a change must bring the opposite result. For example, people must reduce desires because they can only get us into trouble.²⁰ If people do not know about the objects of desire, they cannot desire them. Fung points out that only when we unlearn the difference between high and low, right and wrong, can we abide in the undifferentiated one.²¹

Tao is usually translated into English as “the Way.”²² The central theme of the *Tao Te Ching* is devoted to Tao’s function, particularly to its operation in the individual and in society. Tao is the natural or transcendent state. Tao actualized in the human sphere. For example, persons must have a way of life to minimize selfish desire, thus enhancing personal and social harmony. In this life, they discover their individuality instead of being compelled by the collective impulses of the society, thus attaining inner freedom.²³ In all this process of self-cultivation, the ultimate goal is union with Tao, aiming in an

¹⁸ Yu-Lan Fung, *A History of Chinese Philosophy*, vol. 1, chap. 8.

¹⁹ Ibid.

²⁰ Ibid.

²¹ Ibid.

²² Arnold M. K. Yeung, “Union with Tao in Tao Te Ching: A Dialogue between a Taoist and a Christian.” *Acta Orientalia*, 52 (1991): 68-80.

²³ Ibid.

incarnational sense to be in the world, exemplifying Tao in every aspect of one's life.²⁴

Only those who embrace all can be impartial, and in accord with Tao.

The epistemology that this points to is one where one comes to know only as one is in an interdependent relationship with all things. In religious education it defines religious knowledge as relational. Biblical knowledge in both the Hebrew scriptures and the New Testament is relational knowledge. This would serve as a lens for looking at Christian practice when engaging persons of other religions.

Relationality in the Yin and Yang

Yin/yang as a Vital Energy

The study of yin-yang provides an explanation of the beginning of the universe and serves as a building block of the beginning of human life. The study of yin-yang provides a certain principle. As studied in the previous section, the universe is run by a single principle of the Tao. This principle is divided into two opposite principles of yin and yang. The two principles oppose one another in their actions. Thus, all the opposites one conceives in the universe are reduced to one of the opposite forces. All change in the universe is explained by the working of yin and yang. In this sense, yin/yang is a universal principle. All phenomena are understood using the yin/yang poles. All things follow this order so that all things can be related to one another in the same way.

At the very roots of Taoism there lies the principle of polarity, which is not to be confused with the ideas of opposition or conflict. In Taoism, polarity is the principle that

²⁴ Ibid.

sees north and south, right and wrong, as different aspects of one and the same system.

In Taoism, the two poles of cosmic energy are yang (positive) and yin (negative).²⁵

There is a body of correspondence that relates the complementary principles of yin-yang to all phases of creation. That is, the two poles of yin and yang indicate that they are associated with the masculine and the feminine, the strong and the weak, heaven and earth. Each of these opposites produces the other. Creation occurs under the principle of yang, the completion of the created thing occurs under yin, and vice versa.

The most enduring interpretation of yin and yang in Taoism is related to the concept of *qi* (vital energy). Yin and yang are seen as *qi* in both yin and yang forms which is operating in the universe as James Legge addresses,

There are six heavenly influences (*qi*) which descend and produce the five tastes, go forth in the five colors, and are verified in the five notes; but when they are in excess, they produce the six diseases. Those six influences are denominated the yin, the yang, wind, rain, obscurity, and brightness. In their separation, they form the four seasons; in the order; they form the five elementary terms. When any of them is in excess, they ensure calamity. An excess of the yin leads to diseases of cold; of the yang, to diseases of heat.²⁶

The yin and yang are the *qi* of the universe. This *qi* flows within the natural as well as the human worlds.

Yin/yang generates a philosophical perspective on heaven, earth and human beings.

The yin/yang philosophy describes that everything is embedded in yin and embraces yang; through *qi* it reaches harmony. It is through yin/yang's function as *qi* and the interaction between them that everything comes into existence. On the other hand, when

²⁵ TKDTutor: Knowledge for Taekwondo Professionals, "Yin-Yang." <http://www.Tkdtutor.com/06Concepts/Psychology/YinYang/YinYang01.htm> (accessed March 17, 2008).

²⁶ James Legge, *The Chinese Classics. Vol. 5, The Ch'un Ts'ew, with Tao Chuen* (New York: J. B. Alden, 1980), 580.

the two have successful intercourse and achieve harmony, all things are produced.

The yin-yang as *qi* conceives yin-yang as a dynamic and natural form of flowing energy, a complementary in the universe. Hauinanzi provides more explanation of the cosmological process of yin and yang,

When heaven and earth were formed, they divided into yin and yang. Yang is generated from yin and yin is generated from yang. Yin and yang mutually alternate which makes four fields penetrate. Sometimes there is life, sometimes there is death, that brings the myriad things to completion.²⁷

This could be complementary to the notion of them being a time for everything (Eccles.3) that is found in the sapiential literature of the Bible.

Inseparability, Interrelationship, and Complementarity

The yin/yang philosophy describes two primal opposing but complementary forces found in all things in the universe: yin and yang. The key to the relationship between yin and yang is inseparability. The study of yin-yang provides that pure or absolute yin or yang does not exist. Yin and yang are mutually realized, contrasted, and posited. As Lao-Tzu puts it:

When everyone knows beauty as beautiful, there is already ugliness; when everyone knows good as goodness, there is already evil. “To be” and “not to be” arise mutually; Difficult and easy are mutually realized; Long and short are mutually contrasted; High and low are mutually posited;..... Before and after in mutual sequence.²⁸

Yin and yang are like the different, but inseparable, sides of a coin or the poles of a magnet. There is no pure and absolute yin and yang.

²⁷ Ibid.

²⁸ Alan Watts, *Tao: The Watercourse Way*, 23.

The study of yin yang provides that there is always some degree of the opposite contained in anything that exists, no matter how extreme the degree of yin or yang. It is a condition for the existence of anything that there always must be some degree of both yin and yang qualities present. Since one principle produces the other, all phenomena have within them the seeds of their opposite state.

The study of yin-yang provides a universal existence of harmonious relationship. Yin and yang go beyond polarity. Yin and yang nurture and produce the myriad things. All things have their natural state of activity, and are connected together by the *qi*, the universal energy, of each of the myriad things.²⁹ The study of yin-yang provides a consciousness of a harmonious relationship between yin and yang and the myriad things, heaven and earth, the individual and society, which are bound together.

Yin nourishes and sustains and controls yang and vice versa. Each thing depends upon its opposite in order to exist. Thus, yin creates yang and yang creates yin. Opposites hold each other in balance and exert mutual control. This association is not seen as holding to yang and banishing yin, but as keeping the two in balance, because there cannot be one without the other.

The study of yin-yang provides that there is the unity in polarities in the organic world in which harmony rules. The yin-yang principle is what we would ordinarily call a dualism, but rather an explicit duality expressing as implicit unity. As Alfred Forks addresses,

One yin and one yang are called the Tao. The passionate union of yin and yang and the copulation of husband and wife are the eternal pattern of the universe. If

²⁹ Ibid., 41-45.

heaven and earth did not mingle, whence would everything receive life?³⁰

There is the unity in the yin-yang polarity where harmony presents.

Yin-yang polarity is based on the principle of complementarity. Yin is complimentary to yang and vice versa. There is no any antagonism between opposites in nature. They are always complementary. Everything in nature depends on opposite forces. When there is an antagonistic relationship between opposites this leads to destruction or disease.

No one principle continually dominates the other or determines the other. There is harmony and unity. The principle of relatedness explains the organic world in terms of universal consciousness: “since no one principle dominates eternally, that means that all conditions are subject to change into their opposites.”³¹ This insight overcomes the principle of hierarchical and patriarchal consciousness. Since the one principle produces the other, all phenomena have within them the seeds of their opposite state.³² No phenomenon is completely devoid of its opposite state.

The study of yin-yang mirrors the universal harmony and unity in which opposites and polarities meet. There nothing is rejected and there are “no bad things.” Everything has usefulness. The yin-yang principle no longer views any conceptual category as fixated, unchangeable, dualistic, and hierarchical in the world. That is, yin-yang is a process of harmonization ensuring a constant, dynamic balance of all things. Such a consciousness of harmony and balance gives life to all things. The yin-yang consciousness overcomes the patriarchal and hierarchical process of suppression by the “valuational equality rooted

³⁰ Alfred Forke, *The World-Conception of the Chinese: Their Astronomical, Cosmological, and Physico-Philosophical Speculations* (London: Arthur Probsthain & Co., 1925), 68.

³¹ TKDTutor: Knowledge for Taekwondo Professionals, “Yin-Yang.”

³² Ibid.

in the unified, dynamic, and harmonized structure of the cosmos.”³³

Yin-yang are mutually dependent polarities which are pervasive everywhere. As polarities they are not mutually exclusive. That is, there is some yin in yang and conversely. No particular thing can be classified as simply yin or simply yang, but only in the context of its relationship with some other thing or things.³⁴ The traces of polarity in yin yang are very simple: “the principle of polarity is not to be confused with the ideas of opposition or conflict.”³⁵ Yin-yang avoids the dualistic interpretations, which other cultures express through metaphors. In the metaphors of other cultures and religions, light is not at war with darkness, life with death, good with evil, and the positive with the negative.

The study of yin-yang directs us to see the violence and exploitation in the bias of dualism and hierarchy. The bias of dualism and hierarchy renders the world as no more than a result of the justified division of the organic world. The study of yin/yang depicts a substantially different picture from the bias; “polarity is the principle that positive and negative, north and south, are different aspects of one and the same system, and that the disappearance of either one of them would be the disappearance of the system.”³⁶ People’s blindness to harmony and balance misses the view that “the universe is the same as, or inseparable from, themselves.”³⁷ The study of yin-yang casts light on an important element of non-polarity and no-opposite.

³³ Robin R. Wang, “Yinyang (Yin-yang).” *The Internet Encyclopedia of Philosophy*, 2006. <http://www.iep.utm.edu/y/yinyang.htm> (accessed March 17, 2008).

³⁴ Watts, *Tao: Watercourse Way*, 19.

³⁵ Ibid.

³⁶ Ibid., 19-20.

³⁷ Ibid., 20.

Tao is the single principle, and from this single principle comes everything. This principle is then divided into two opposite principles that interact with each other. Yin is not the weaker partner. There is no antagonism between the two, yin and yang, but a complementary existence. Each nourishes, sustains, and controls the other, and each depends upon the other to exist. They are complementary rather than absolute.

Yin and yang are in constant movement. They change into each other. That is, yin eventually changes into yang, and yang eventually metamorphoses into yin. Into these constantly moving opposites comes balance and equilibrium.

The symbol of yin and yang is the primordial category of everything that exists in the universe. The characteristic nature of this symbol is not the conflict but the complementarity of opposites. It is the category of wholeness rather than of partiality. Thus yin-yang thinking is a way of both-and thinking, which includes the possibility of either-or thinking. Generally speaking, this type of thinking would lead to education that approaches knowledge by presenting various perspectives as a way of seeing or knowing more. The various dimensions are placed interactively that they may enrich each other and lead to a greater understanding of knowledge about the inter-relationality of things.

Religious Educational Theories of Relationship.

Religious educational theories about relationship work as a theoretical background for religious education for harmony and balance. Turning to religious education theories, the work of Carol Lakey Hess, Maria Harris, and Mary Elizabeth Moore discuss the importance of addressing issues of interrelationship. None of these addresses education

for relationship explicitly but they provide pointers for future work. I will indicate ways in which these theorists address issues of exclusivity and polarity.

Carol Lakey Hess emphasizes conversational education that reveals effects of “hard dialogue and deep connection in education.” She develops a paradigm of community that would create a place of positive regard and health for all, women and men, girls and boys, and other traditions. Hess develops an educational process in communities of faith from the perspective of relationship.

Hess criticizes Reinhold Niebuhr’s theology of sin as pride. Even though Hess’s criticism is affiliated to gender/sex issues, it critically explores how Christian education is exclusive and transmissive. Niebuhr addresses self-sacrifice as the highest form of behavior in Christian life. Hess claims that Niebuhr’s theology obscures the role of self-concern and self-regard in the Christian life.³⁸ Rendering self-sacrifice as superior to mutuality, Niebuhr’s theological formulation sustains women in traditional goodness.

Hess describes what education would be like if religious communities adhere to a Niebuhrian doctrine of self-sacrifice. She argues that if religious communities adhere to a Niebuhrian doctrine of self-sacrifice, the educational orientation can be transmissive. The strong emphasis on self-sacrifice prohibits development of voices in people. For example, Niebuhrian doctrine of self-sacrifice leads persons into obedience and submission to the status quo and therefore persons miss opportunities to have dialogue and create connections with one another. Education is geared toward the sustaining of distinctive ideological expressions without questioning them but assuming their orthodoxy. In such

³⁸ Carol Lakey Hess, *Caretakers of Our Common House*, 94-95.

education, the learner will be concerned with anticipating the response of the teacher, that is, conformity and suppressing of personal creativity since personal creativity could be constructed as pride. This is an epistemology where knowledge puffs up. In addition, in such education, an interpersonal self might be marginalized through institutionalized methods and procedures of conformity and transmission as a way of spiritual formation. This is because formation is about self sacrifice as a way of doing away with pride.³⁹ In this education, the learner supports ideology and non-involvement in inclusiveness, autonomous voice is not emphasized. Interpersonal orientation is focused on submission to behavioral rules. The possibility of relationship for dialogue across religions is not on the radar. Personal pride is addressed but not the pride that leads to theological and religious superiority thus making interreligious dialogue difficult.

Hess expands this paradigm by claiming that mutuality and equal regard should be at the center of Christian life. The goal is mutual, respectful, and reciprocal relationships between persons, traditions, and faiths. For example, one views one's own tradition through the lenses of the other who stands outside of that tradition, as if one were the other who has been, or will be, affected by it. In this process of opening oneself to the other and becoming the other to oneself, respectful relationships to the other is joined with questioning of oneself. In a pluralistic world, this kind of relationship is important for mutual understanding. Hess develops a paradigm of community that would be a place of positive regard and health for all---women and men, girls and boys, traditions, and cultures.

³⁹ Carol Lakey Hess, "Gender, Sin, and Learning: A Response to Reinhold Niebuhr," *Religious*

She suggests that educational assumptions that have as their purpose genuine community, will grow in contexts of “hard dialogue and deep connections.” She introduces “conversational education” as a means for promoting the development of people in communities of faith. This education purposes to “promote dissent and differences in a context of hospitality and community”⁴⁰ in which one can be engaged in hard dialogue and deep conversations. For example, in contexts of hard dialogue and deep conversation, persons hope for mutual transformation and open themselves to new truth emerging from the interaction of conversation partners. Rather than submitting compliantly to the Christian traditions or attempting to dominate other faiths, Christians listen and reflect before forcing their traditions on persons of other faiths. Christians permit real-talk, a conversation with depth that opens up future possibilities.

Hess develops an educational ethos that promotes genuine relationality and which addresses religious pride as superiority. Education is an invitation to have “hard dialogue and deep connections” with one another, with Scriptures, tradition, and with others and their sacred texts and traditions. One aspect of conversational education is subjective matter and life situations are valued. Conversational knowing is “real-talk which includes discourse and exploration, talking and listening, questions, argument, speculation and sharing.”⁴¹ Real talk is “collaborative, mutual, and deeply inter- and intrapersonal.” Hess notes that “in such conversations, speaking with and listening to others includes speaking with and listening to oneself. Real talk is empathetic, nonjudgmental, and receptive; and

Education, 88, no. 3 (sum 1993): 350-76, 372-74.

⁴⁰ Carol Lakey Hess, *Caretakers of Our Common House*, 16.

⁴¹ *Ibid.*, 184.

yet it is also passionate, honest, and self-disclosing.”⁴² The aim of conversation education is to “enable the learners to integrate the knowledge they feel intuitively with knowledge they learn from others.”⁴³

Conversational education does not emphasize a one-side-wins argument or destruction of another’s viewpoint. For example, it does not privilege “unity over difference, fusion over separation, homogeneity over tension.”⁴⁴ There are no winners or losers in genuine conversation. Learners are together seeking and constructing truth. To ensure real-talk in communities of faith, education must aim to be affirming and critical, a community of support, and a community of inquiry.”⁴⁵ In conversational education, people can come in honesty, voice, and freedom for difference, expecting to be listened to and understood. In this education, people also seek truth together, question unexamined assumptions, and challenge one another to go deeply into the search.⁴⁶ Hess’s conversational education is concerned about communities of faith being places of health and growth for all people. Theologically she assumes that truth is sought and arrived at through this dialogue.⁴⁷

In observing Hess’s educational ethos in the context of the yin/yang philosophy and vice versa, terms such as mutual relationship and harmony play a significant role. Hess’s educational ethos that promotes genuine relationality avoids the dangers of hostile argumentation and surface agreement and promotes dissent and differences in a context

⁴² Ibid.

⁴³ Ibid., 185.

⁴⁴ Ibid., 188.

⁴⁵ Ann Diller, Barbara Houston, Kathryn Pauly Morgan, and Maryann Ayim, “Is Rapprochement Possible Between Educational Criticism and Nurturance?” in *The Gender Question in Education: Theory Pedagogy, and Politics* (Boulder, CO: Westview Press, 1996), 141.

⁴⁶ Carol Lakey Hess, *Caretakers of Our Common House*, 190.

⁴⁷ Ibid.

of hospitality and community where the goal is not the maintenance of orthodoxy but the seeking of truth and mutuality. In Hess's educational ethos, opposites in contradiction and paradox are not dismissed but coexist in a both-and relationship. This perspective is also reflected in the yin/yang philosophy. Within the yin/yang dynamics we find the significant aspect of harmony. The two polarities, yin and yang, are connected to one another through their active and dynamic reciprocity and interaction, building a harmony. Opposites neither compromise nor repel each other but rather attract each other and thereby build a composite whole. The emphasis thus lies in the bipolar both-and. This creates a different set of parameters for the construction of theology.

Maria Harris provides a helpful overview of spirituality of education. Spirituality is a major interest in education. Harris defines spirituality as "our way of being in the world in the light of the Mystery of God or the Sacred."⁴⁸ Spirituality is characterized in women's bodies, attentive to ritual, and inclusive of the nonhuman universe.

The spirituality of teaching is based on the belief that if people nurture the inner life present in all humanity, they will grow up and take responsibility for taking care of themselves and people in the world. Harris notes that "spirituality begins when people awaken to themselves, to their deepest inner selves. It begins when people awaken to their sacred selves, to others, and to God. It begins as people awaken consciously to the presence of sorrow and pity in the world."⁴⁹

The steps in spirituality are constructed as steps in a dance.⁵⁰ The steps in spiritual

⁴⁸ Maria Harris and Gabriel Moran, *Reshaping Religious Education: Conversations on Contemporary Practice* (Louisville: Westminster John Knox Press, 1998), 77.

⁴⁹ *Ibid.*, 3.

⁵⁰ Maria Harris, *Dance of the Spirit: The Seven Steps of Women's Spirituality* (New York: Bantam

lives follow a choreography that moves from awakening to discovery and their remembering. Through awakening people come to “their senses, and begin to cherish, welcome, and befriend themselves.”⁵¹ After Awakening, the seeker moves toward dis-covering. At the core of dis-covering is the “crumbling of a false or narrow notion of oneself and the emergence of the truth of our being.”⁵² Through dis-covering, people discover their power, their gifts, and the communities that support them. Harris notes that “at the core of the dis-covering of power, power simply means capacity and ability. Chief among them are vulnerability, emotion, caring, and connectedness.”⁵³ Through the Dis-covering, “perhaps we can reunite Sara with Hagar, Esther with Vashti, and Medusa with Athena. In doing so, we can create a kind of community.”⁵⁴ God is at the center of brokenness, power, and community. That is, God is in “the brokenness, in the power of power, in the community of community.”⁵⁵

After Dis-covering, the seeker moves toward remembering. Harris notes that “remembering is a re-mem-bering or the re-integrating of forgotten parts of oneself into the people, of roots of stemming of her grandmother, who will be claimed by the retelling of their stories.”⁵⁶ The seeker moves toward Creating in which they create their lives and their world, and to Nourishing by attending to the feeding and care of our ways of being in the world.⁵⁷

Books, 1989).

⁵¹ Ibid., 10.

⁵² Ibid., 30.

⁵³ Ibid., 37.

⁵⁴ Ibid., 43.

⁵⁵ Ibid.

⁵⁶ Ibid., 35-93.

⁵⁷ Ibid.

Harris's spirituality of teaching is personal and communal, and in the direction of integration which overcome division and brokenness. Spirituality is a thing of care and connection. Persons can transform the world through listening to their inner voice and to the presence of love through questioning and mourning the losses and suffering of people now and throughout history, through bonding with other people and by helping to give birth to the God in everyone. Harris notes that "...in order to transform the broken world, we will confront our own silences as well, raising our voices against faulty systems, structures, and customs and working to change the present world into a new Jerusalem where there is neither mourning, nor crying, nor pain."⁵⁸ The spirituality of teaching is a kind of renewing the self and the earth, transforming it into a world where peace prevails.

Harris's religious education of interconnection and the yin/yang philosophy contribute to education by enhancing harmony between Sara and Hagar and between Esther and Vashti, and yin and yang, and by renewing the self and the world to create visions for the future that are based on harmony and peace. In this way it is a vision of integrating disconnections and of seeking reconciliation where there has been alienation or enmity.

Mary Elizabeth Moore provides a helpful overview of education based on revering God, oneself, and others. She assumes an organic worldview, which fosters a specific understanding and way of learning. Moore suggests teaching from the heart, which illuminates each person from the perspective of the other to the transformation and enrichment of both.

The heart is important to shaping education. Moore says, "Within the heart, the

⁵⁸ Maria Harris and Gabriel Moran, *Reshaping Religious Education*, 79.

character of a person is shaped, and within the heart, God is at work. God communicates with the heart, and religious experience and moral conduct are rooted there.”⁵⁹ Teaching and learning from the heart suggests a search for holistic movements that embrace intellectual, emotional, relational, and spiritual dimensions of human experience.

Several aspects stand out in the art of teaching from the heart. The art of education from the heart calls forth the art of revering. Teaching is revering God. Teaching that reveres God is teaching that supports our relationship with God and inspires us to respond to God’s call in our lives. In this model, persons are co-creators with the living God.⁶⁰ Teaching from the heart is “revering the other.” Teaching is to revere other persons, other religion, other cultures, other parts of the environment. Education is a passion for the people, a deep passion and caring for the well-being of people.⁶¹ Revering of the other is to respect and appreciate differences and to celebrate uniqueness. In addition to revering God and the other, teaching is revering “oneself.” Education has to do with “self-development.” True teaching is to “revere both teachers and students and encourage them to revere themselves.”⁶² In order for this, teachers and students must come together with “respect for their mutual subjectivity and for the considerable importance of the decisions they must make.”⁶³ The art of teaching has to do with “cultivating respectful interpersonal relation and with transforming social structures to enhance the liberation

⁵⁹ Mary Elizabeth Mullino Moore, *Teaching from the Heart*, 203.

⁶⁰ *Ibid.*, 212-13.

⁶¹ Thomas H. Groome, “The Spirituality of the Religious Educator,” *Religious Education* 83 (winter 1988): 9-20.

⁶² Mary Elizabeth Mullino Moore, *Teaching from the Heart*, 215.

⁶³ *Ibid.*

and participation and empowerment of all.”⁶⁴ In this sense, teaching from the heart is revering “relationships.” Re-vering of relationships has to do with building community, reconciling hurts, celebrating joys, and responding to movements deep within relationships in order for the wellbeing of the people and the larger community. The revering relationships link the many dimensions of the learning community in order for the parts to work together with compassion.

Moore points out that the church is necessarily concerned with two inextricable educational tasks, interpretation and transformation. Persons, likewise, encompass what are often treated as the polarities of stability and change, individuality and sociability, activity and passivity. In this sense, Moore claims that “religious education must begin where person meets person, where person faces future, where person probes past, where person confronts contemporary issues.”⁶⁵ Moore’s approach to education assumes the shape of holding together hermeneutics and transformation. Methodologically, she calls for both transmission and reflection with the goal being the development of knowledge with understanding and the transformation of a person’s actions, beliefs and values.

Teaching is a dynamic activity in which teachers and students journey together, and are mutually engaged in a growing awareness of the intersectional nature of reality. In other words, education takes place wherever persons are opened to their experience of God and the world and are transformed. Teaching will “relate to the persons at the intersections, facilitate interactions, and promote knowledge with understanding and

⁶⁴ Ibid., 216.

⁶⁵ Mary Elizabeth Mullino Moore, *Education for Continuity and Change: A New Model for Christian Religious Education* (Nashville: Abingdon, 1983), 110-11.

transformation.”⁶⁶ For Moore, teaching is inclusive; she notes three challenges for educational ministry:

The first one is to see the teaching ministry as a partner to all other forms of ministry in the church...The second challenge is to seek inclusive participation in the church leadership...to seek, value, and encourage the participation of women and men, of all ages, with varying gifts and abilities. The third challenge is to make room for people with different leadership styles.”⁶⁷

Moore believes that teaching is an important way to help people identify their gifts and discern their vocations, in order to equip them for full participation in ministry.⁶⁸

There is a definite holistic concern, which addresses critically important issues ranging from global concerns to sensitivity to cross-cultural issues. Moore speaks of revering the oppressed and the poor and the dynamics of liberation and revering the many as they come together into unity.⁶⁹ Teaching from the heart presents a challenge to be creative and relational by taking seriously both God and the world, which God has created.

The yin/yang philosophy and religious education theories contribute to education by enhancing valuing of harmony and balance among people who work harmoniously with others to create visions for the future that are based on interrelationship and interdependence.

The Purpose of Education and Role of the Teacher

⁶⁶ Ibid., 166-87.

⁶⁷ Mary Elizabeth Mullino Moore, “Feminist Theology and Education,” 79-80.

⁶⁸ Ibid., 80.

⁶⁹ Mary Elizabeth Mullino Moore, *Teaching from the Heart*, chaps. 3 and 6.

The purpose of teaching for harmony and balance is to respect learners' experiences as integrated parts of a whole. This education arrives at knowledge, which balances many sides and is integrative. It is education for relationship and interconnectedness. The teacher must facilitate a space for community and for the inclusion of many perspectives. Students share moments, events, or discoveries of the past and enjoy the entire class's connection with similar or related stories of others. Teaching is to learn how much information comes out of the student's experiences. In such direct-indirect connections, there occurs constant teaching moments, conscious of the new data from students. The personal past heritage and present perspectives always affect what teachers teach and what students learn, when and how they do things, and what they care about. Both teachers and students must explore their own heritages and present perspectives and share them with others. This begins to open up the relational space.

Second, teaching for harmony and balance does not always consist of, and deal with measurable and observable phenomena, in which learners get certain ideas and achieve their findings through the structured perfection of the steps in the scientific method. Such a method primarily excludes intuition or emotion from the official discourses of knowledge. Teaching rejects the belief that people gain knowledge only through the "cognitive connections that join new knowledge to prior knowledge in the shifting organizations of the mind."⁷⁰ It also rejects the belief that people gain knowledge only through hunches that lead to thoughts that seem to appropriate and may be supported in retrospect by empirical information. Neither the scientific method nor the intuition

⁷⁰ Nagel Greta, *The Tao of Teaching*, 67.

method represents learning power, one excluding the other. Such a method is predominantly exclusive of either intuition or the scientific method in the circle of education. Rather, teaching must be based on a crucial principle of non-separation between scientific method and intuition.

Third, the “middle road” is at the heart of learning. Balancing the elements of various methods or experiences is the primary key of knowing. Teaching should not be done with only one method or style. Rather, it must meet the varying experiences and needs of different learners. The middle road is like the intersection of varying sets. That is, the middle road is not a pathway with unique properties of its own, nor is it straddling a border. Rather, the middle road allows learners to be versatile and allows them to be whole. The middle road does not emphasize a one-side-wins argument. Persons are together seeking and constructing truth. In the classroom teacher and students share their different knowledge with one another becoming teachers and learners to one another. The openness for the different methods that each knowledge requires is the middle road of the interaction of intersections. This diversity of ideas and methods shared creates the strength of community needed to ensure real-talk, critique and growth.

Fourth, teaching purposes that learners have to center themselves upon common features of diverse methods and experiences. The classroom becomes an interactive sharing among teachers, others, and oneself. The classroom comes alive when some facts and information are directly shared. The instructional model of the middle road primarily calls for struggle against division between students and teachers. This impels teachers to teach students something new each day and ask the students to teach them something new

each day rather than relying on old formulas. Since there is no striving for extremes, solidarity is maintained when teaching is based on the yin yang philosophy. The education for relationship fundamentally aims for the middle road in learning, which discredits striving for extremes within the either-or force of knowing.

Fifth, such teaching encourages learners to relate different learning to a common theme. This method fundamentally abandons fragmentation in learning and underscores the rule of oneness. It is always critical of fragmentation in which different learning is ignored and suppressed by a common theme. For example, a study of an insect is not just a lesson in science. This study requires painting, singing, and imagination to discover something that goes beyond the immediately apparent focus in science. Thus, the teaching must invoke learners to relate different learning to a common focus or theme in harmony.

Sixth, the interactions of polarities are very useful to promote learning in relationship. “Interactions of polarities” primarily means that tension must accompany learning and students must have opportunities to disagree and find resolutions to their differences. Such interactions of polarities permit students to see opposing viewpoints on issues. In other words, in understanding one thing, they can better understand another thing. This method affirms the value of harmony, which explains yin yang unity in the process.

Harmony is achieved through the blending of polarities---the yin and the yang. The principle of harmony provides a concrete explanation of learning. The teaching must balance activities that require gathering, sharing, and analyzing information (yang) with activities that involve creativity, emotional expression, and personal insight (yin).

Learners are supposed to learn from having both types of experiences. Teaching for relationship is thus harmonious and not exclusive in the circle of learning. This method substantially replaces the controversial separation and division in order to blend the positive and the negative and the active and the passive through the process of interactions of polarities. Thus, teaching for relationship is harmonious and inclusiveness in learning. The reconstruction of education for relationship requires learners to debunk the either-or plot that has separated learners from the official discourses of education.

Teaching for harmony and balance connotes a role of the teacher that is primarily illumined by the feature of the classroom in which students interact in ongoing one-on-one relationships with other students and teachers. This necessarily provides the dominant focus on both individual student and teacher. The teacher does not teach. Rather, the teacher sets up an environment in which students can grow. The role of the teacher is midwife, an assisting role for the birthing of new ideas as needed. Consequently, learners make their own choices in the process of meaning making. Students are encouraged to select an activity and find appropriate materials in reaching for new concepts. Students have confidence in themselves and cherish the uniqueness and differences in themselves and others. They are open to experiences, cultivate their intellectual power, use initiative and exercise imagination, commit to constructive production of some kind, and accept responsibility for participation and action for the common good.

The teachers do not choose to be authoritarian. Rather, they help students to find ways to become self-reliant. Teachers primarily work together with students to have power over what they learn, how they learn, and to examine and reflect upon what they have

done.

Principles of Education for Harmony and Balance drawn in the Yin/Yang Philosophy

I begin with studying principles of religious education for harmony and balance drawn in the yin/yang philosophy that ground this dissertation. The primary purpose of this study is to gain descriptive knowledge and understanding of educational principles for harmony and balance.

There are three core principles drawn from the yin/yang philosophy that contribute to education: detachment and centering, rationality and intuition, and yin and yang harmony. These ideals work like didactic principles that promote harmony and balance.

Detachment and Centering

This section begins by studying structures of detachment and centering drawn in the yin/yang philosophy, which supports religious education for harmony and balance. This section provides an overview of yin/yang approaches to detachment and centering, including relevant aspects of religious education based on my own experiences as an educational minister in Korean churches.

The principle of detachment and centering can be a teaching method of religious education for harmony and balance among different faiths. Detachment and centering is defined as a means to transcend hostile cycles in one's personal life toward creation and growth through ego transcending. The principle of detachment and centering allows

learners the freedom to be who they are. This method assumes that, by becoming themselves, learners enter a point of balance. Becoming who they are entails engaging religious knowledge and experience, their own and that of others.

The main theme that emerged from Korean evangelical Christians has relevance for religious education through the development of skills of detachment and self-centering. The concept “detachment” means developing an emotional distance from persons and things to which one has previously given a lot of power. This could be orthodoxy or right theology. Through detachment, people know who they really are. This is a way of centering. Centering means maintaining of inner balance rather than reacting. For example, persons remain centered in a crisis not by turning away but by being present.⁷¹

Korean evangelical Christians routinely receive uncritically the Christian message embodied in the Bible and the theological doctrines. Several theological thoughts are proclaimed in these literatures. First, Jesus Christ is the way, the truth, and the life of all humankind. God the Father sends his only-begotten Son into the world to save all humankind. Korean Christians simply adhere to these theological stances and creeds without critically analyzing or questioning them. They are transmitted in the tradition through the authority figures of the church. Decisions are thus made by the church leaders and teachers rather than members of the church. People accept the transmission in trust of these authorities and carry out the practices the teachings lead to in their lives, separating themselves from people with other faiths. These beliefs and practices are givens in the community of faithful Christians. Their consequences are also absorbed into

⁷¹ Diane Dreher, *Tao of Personal Leadership*, 29

the tradition and supported by the interpretation of the biblical account that the community has transmitted. In this context detachment would help people develop an emotional distance from beliefs and practices to which they had previously given a lot of power. This allows persons to examine the beliefs and practices more freely allowing them to critique, affirm, and redefine them.

Education must pursue harmony and balance among persons by balancing detachment and centering. Detachment develops and maintains when a person has a distance from someone and things to which he or she has previously given a lot of power to be centered. Detachment does not mean separation from dominant persons, ideas, and circumstances, throwing one off balance. Rather, detachment means to transcend hostile cycles into one's personal life in relationships and in society toward creation and growth through ego transcending, which is strongly based on dualism. Transcending the hostile cycles is achieved through "centering, nonresistance, and taking positive action."⁷² For example, an angry response only creates another violent cycle with inevitable reprisals and further aggression. An alternative to overcome hostile cycles is nonresistance by which persons act wisely and creatively.

Detachment leads persons to know who they "really are" rather than who others "want them to be."⁷³ The way of knowing who I really am is to transcend an ego block in which persons don't see clearly because they are fixated on a person, object, problem or conflict. The Tao tells:

⁷² Diane Dreher, *Tao of Inner Peace*, 175-86.

⁷³ James J. Messina and Constance Messina, "Tolls for Handling Control Issues: Developing Detachment." *Coping org.*, 1999-2007. <http://www.coping.org/control/detach.htm> (accessed May 20, 2008).

In leading others and serving the universe, the greatest lesson is detachment. Detachment means transcending ego. This comes years of building character. With strength of character nothing is impossible (Tao, 59)⁷⁴

Until persons give up attachment to their self-image given by others, they spend lots of time and energy defending it and create and develop disconnection and separation among people. Detachment brings liberation. Persons know who they really are through mediation in which they say to themselves, for example, “I have a belief, but I am not my belief.” Once they have disidentified themselves, then they are able to remind themselves of what they are. People affirm themselves and develop their potentials. They also keep growing. Taoism embraces change as a process of discovery, a means of becoming more of who one is and not to be fixated on the present.⁷⁵

If learners are unable to detach from dominant things, they are easily manipulated to do things for people, or with things, which they do not really want to do. Learners become powerless in the face of the demands of dominant people or thoughts to which they have given the power to control them. They thus become powerful toward other people, other cultures, and different faiths.

The strategy of detachment helps learners get in touch with their true selves. The teaching assumes that most learners are able to change their perspectives on their reality and others. Persons are living in the things that have been “programmed in the human mind since childhood.”⁷⁶ Thus, everything learners allow into their minds is relative to who they are. For example, “if one says one thing is beautiful, it also means he

⁷⁴ Diane Dreher, *Tao of Womanhood*, 204

⁷⁵ Ibid., 203-210.

⁷⁶ Willoughby Leonard, *Every Day Tao*, 26.

automatically creates something that is ugly.”⁷⁷ Thus, detachment means to get the mind out of the picture by transcending ego, which is based on dualism. Through transcending ego, learners see “all the relativity that has been placed in the physical dimension by which they have allowed themselves to be obstructed by.”⁷⁸ Learners have the capacity to conceive of dualistic hegemony.

Learners must experience the true self, who they truly are through detachment for the mutual discovery and creativity. This is a moment of centering. When they reach such a point, learners are no longer fixed but ready to open up to their own thoughts and insights from their own experiences.

As learners detach from the world, which has been created by the realities they have allowed over the years to be placed there around them, and shatter their minds, their minds are now their world.⁷⁹ They are truly on their mind. The strategy of detachment inspires learners to get beyond what they thought they were. This method leads learners to find answers not outside but find them within. That is, believing in what they truly are and once they start believing in them, learners can truly be who they truly are.

The human mind has to do with one’s experiences in the world, one’s education, and one’s culture. These things are “what creates one’s identities in the world and what creates the thing we call ego or false self.”⁸⁰ There is always a tendency for people to measure themselves by some kind of standard. People also tend to measure and judge other people, other faiths, other cultures by certain yardsticks. Consequently, persons’

⁷⁷ Ibid., 27.

⁷⁸ Ibid., 27-28.

⁷⁹ Ibid.

⁸⁰ Ibid., 41

decisions are largely influenced by their group culture, by their religions, by their education, and by society. People take on the attributes or mirror image of someone and try to model their forms in the likeness of someone outside of themselves. Thus, human concepts and religions give only an imperfect and inadequate representation of reality, people, faiths, and cultures, as expressed by an individual.

Learners are responsible to find out who they are by transcending false self and ego. The solving of problems does not rely on teachers and certain religious dogmas and concepts. This begins when one discovers for oneself what one is and is not, what one was taught, the things within the program of the human mind. Believing in themselves, learners become aware of their own unique voices, talents, and potential as well as those of other people, other religions, and other cultures.

How to develop detachment? The process of detachment starts through meditation where people are able to “open to spiritual energy,” which flows around them.⁸¹ In order to become detached from false self-image given by dominant people and thoughts, learners first need to take back power over their feelings from dominant people and things. Secondly, learners make a commitment to their personal recovery and self-health by admitting to themselves that there is only one person who can change things and that is oneself. Third, it is unhealthy to believe that they have the power or control enough to fix, correct, change, heal, or rescue another person or things. Fourth, learners continue to own their feelings becoming responsible for these and not blaming others for the way they feel. Lastly, being addicted to fixing, rescuing, enabling are inappropriate behaviors;

⁸¹ James J. Messina and Constance Messina, “Tolls for Handling Control Issues.”

they need to extinguish these behaviors in their relationship with persons and things.⁸²

Most persons within a Christian group do not identify the theology of salvation as possessing inappropriate or unhealthy practice or set of behaviors. The theology itself encourages persuasion of others by transmission and relational sharing. What it does not identify are the types of relationships that it fosters. That is what this study examines. I will proceed to describe the steps towards detachment and movement towards health.

There are steps in developing detachment. As a first step, learners need to identify thoughts and beliefs in their life from which they would be best to develop detachment in order to retain their personal, physical, emotional, and spiritual health. To do this, learners need to review toxic relationships. Types of toxic relationships are characterized as addictive, coercive, threatening, intimidating, punitive or abusive, and non-productive. In the toxic relationship, others have the power to impact one's feelings about oneself or one is a chronic fixer, rescuer, or enabler of others. The second step is to identify all of the reasons why one is being hurt, and how one's physical, emotional, and spiritual health is being threatened by the relationship. The third step is to work out reasons why there is no need to feel guilt over letting go so that one can become detached from guilt, letting go of the emotional hooks in the relationship. The fourth step is to affirm oneself as being a person who deserves healthy and wholesome relationships in life. Learners need to affirm that they are good persons and deserve healthy relationships in the community. The fifth step is to continue to give no person, place, or thing the power to affect or impact one's feelings about oneself. The last step is to continue to detach and let go and

⁸² Ibid.

work at self-recovery and self-healing.⁸³

This process of letting go is important in the strategy of detachment; however letting go does not mean to cut oneself off. It is the realization that one can't control another, change or blame another. It is to make the most of oneself. It is not to judge but to allow another to be a human being. It is not to criticize and regulate anybody, but to try to become what one dreams one can be.⁸⁴

Detachment allows learners to have "true reason." The true reason means a "more detached attitude to the things of yin and yang."⁸⁵ True reason is substantially motivated by the true regard or love. With true reason and true regard, learners work in positive relationship with others. The Tao tells:

The best leader does not use force. The best warrior does not act in anger. The best officer does not fight petty battles. The best managers seek to understand their people. This is the practice of detachment, which brings the power to lead others, and is the highest lesson under heaven (Tao. 68)⁸⁶

The right relationship with others and other faiths brings persons to the place of co-creator, the place where she can transform her reality and the world. This is the right relationship where "subject and object are in harmony and start to vibrate together, slowly pulling together to attract the object to him/her."⁸⁷ In the right relationship, learners have to let the things they pull in be a part of them and they have to be a part of those things. This is completion---the object and the subject becoming one. Thus, learners experience a more detached attitude to the things of yin and yang.

⁸³ Ibid.

⁸⁴ Ibid.,

⁸⁵ Willoughby Leonard, *Every Day Tao* 57.

⁸⁶ Diane Dreher, *Tao of Personal Leadership*, 208.

⁸⁷ Willoughby Leonard, *Every Day Tao*. 57-58.

When learners know who they truly are, they enter “a point of balance.” In a mode of balance, learners can be either this or that because their self-images are no longer dominated by others. Through detachment, the judgments of others and other faiths will mean less and less. Criticisms, even compliments, will not be taken personally and people will remain detached enough to maintain balanced and to be evenhanded with different people, faiths, and enemies. Dualism limits people’s options and makes them see differences as threatening. When they fixate on the problem, learners cannot see beyond it.

Dualism weakens both parties, who attack each other instead of working together to deal with the problem under contention. Instead of looking for another person’s weaknesses, learners must affirm their own strengths as well as the other’s strengths in order for the dynamic growth. Learners must keep two important principles in mind: oneness and dynamic growth.

I take my personal experience in a Korean church in North America as an example for the principle of detachment. At the ministers’ meeting one Sunday, when I reported about how I liked a videotape-based teaching for Bible instruction, I realized that senior and junior pastors were talking with each other in low voices. They were writing something while rolling their eyes. I talked about how I liked using a secular movie to teach kids the subject of “hospitality,” which is reflected in the story of Abraham, who met angels, invited them into his house, and provided drinks and foods in Genesis. I suggested to all the ministers that my teaching method might be their choice to teach the Bible. The same two senior and junior pastors muttered, “What does that method have to do with learning

the real Bible story?” Are we telling the kids they don’t have to learn the Abraham story in the Bible other than by secular movies?”

I realized that I had not won their understanding. An education pastor stopped by my Sunday school room later and briefly acknowledged that my report had been very helpful. Since students in my class were engaged in practicing hospitality, which they learned, especially for welcoming new kids with small gifts, the two senior and junior pastors talked and came to an understanding that my teaching method was to continue to pursue success for kids. Parents said that they were glad to see that my teaching is affecting the day-to-day life of kids with biblical stories.

In teaching kids, I tried to detach myself from the teacher-centered curriculum in which teachers are tellers and students are enforced to recall or memorize biblical stories and messages. Such a curriculum is very compartmentalized and exclusive. Instead, I used secular movies to teach students what is the true meaning of hospitality reflected in the story of Abraham in the scriptures. I not only taught kids the biblical pieces but also the way to love oneself and people in the world. I experienced that this method met a point of balance where there are no longer secular and sacred, Christians and other believers, bad and good, right and wrong, or Abraham and the people in the world today. In this mode of teaching, I anticipate that students will learn that life is to have balance and harmony, that every person and everything is valuable and worth something in the world, and that everything is in relation to everything else.

My teaching method provides some pivotal insights. Most of all, learners come to

know that “there is no one reality and one truth in the world.”⁸⁸ In other words, they come to know that the only reality and truth are that which one creates within oneself other than others. They come to know that there really isn’t any absolute truth outside oneself.”⁸⁹ Most of all, each learner has very different definitions for what he/she perceives as truth and reality and our reality is always changing. Thus, “the only definition one can give is what is true for her.”⁹⁰ Regardless of what other people say about either this or that, that is still one’s reality. For example, if one feels that she is poor, she has already created the cause and effect. The strategy of detachment aims for learners to change their reality by changing their selves and the way they relate to people and the world around them.⁹¹

My teaching method also provides a crucial idea that by being in detachment, both learners and teachers are able to overcome the either-or category by following the “middle path,” which is the way of harmony, and seeing both sides of the negative and the positive. The harmony is always within one. Walking in the middle means that both sides meet on a person. In other words, if one is able to walk in the middle and maintain harmony, then he/she can begin to walk from side to side, and that is called balance. If one chooses to walk right in the middle, he/she is able to avoid the positive and negative, but both sides bombard her at the same time. For example, in my teaching method, if I continued to use the teacher-centered teaching method, using only biblical stories, this means that only one side meets the learner and the teacher. This avoids and excludes

⁸⁸ Ibid., 99-100.

⁸⁹ Ibid., 102.

⁹⁰ Ibid.

⁹¹ Ibid., 100.

other persons, other faiths, and non-biblical things that are found in the contemporary secular world and vice versa. Being open to both sides, learners can come into balance. Balance is being able to go from one side to the other, and not be affected by either. In balance, learners learn that the good and bad are both halves of the same thing. So balance means that there is both, and because there is both, the only way to maintain balance is to go deep into one's own self.⁹²

The teaching must underscore the way one can change the reality she has before her. If learners identify themselves with someone else, they are living up to the "image of that identification." In such a pattern, learners primarily create their own limitations and disconnection and separation from other people. Additionally, learners tend to redistrict the change. The transformation substantially occurs when people create a reality that is a manifestation of their selves. Both extreme sides fully participate in the process of transformation.

Teaching must aim for a vital balance of opposites, yin and yang. When physically and emotionally off balance, it is possible for learners to be easily challenged by another person, including different faiths, and anything unexpected. Thus, teaching must support learners in staying centered and enable them to maintain their inner balance. This idea is based on an epistemology where people are no longer separate parts from the whole. The act of teaching supports learners for the continued personal growth and thus it, in turn, ensures the growth of the corporation. The teaching must lead learners to respect themselves before they respect others through the process of detachment. For example, in

⁹² Ibid., 112-13.

my teaching method, if I continued to use the teacher-centered teaching method, both learners and I would have a tendency to measure others and themselves by some kind of standard and yardsticks. Both learners and I easily would become full victims to dominant doctrines and ideologies without any personal growth. Likewise, if learners first respect others and then respect themselves or have no respect, then they easily become full victims to compulsive power structures. Good teaching is to maintain a vital balance of opposites by being able to go from one side to the other, and not be affected by either but build harmony and balance among others.

Rationality and Intuition

Rationality and intuition together form an effective teaching strategy for religious education. The rationality and intuition in education aim to develop learners for diverse ideas and creativity. This method basically prevents learners' criticism from taking the form of rationality above. This method substantially encourages learners to use the knowledge of intuition to create unusual ideas. This method underscores that the diverse and unusual ideas through intuition open up new ways of thinking and provide better solutions to issues than rational ideas.

Rationality is the fertile ground out of which Christians experience through the structures and methods of education in the religious institutions. In a study of Korean evangelical communities, Christians are involved in the educational work of rationalism. They learn philosophical theories and theologies about God, Jesus Christ, human beings, and theological themes in the Bible through rationalism. For example, theology and

biblical themes become both source and norm for educational ministry. Religious education allies itself with theology, which is the clear analysis and interpretation of the biblical message that becomes the instrument for confronting the human person with the call to repentance and the offer of salvation. The process of interpreting the tradition and relating it to the present is the process by which that tradition is appropriated and reinterpreted through rationality.

Such perspective illustrates that structures and methods of education in the religious institutions do not reflect an intuition that invites learners' infinite potential. A comprehensive education involves much more than mastering a prescribed curriculum or methodology in science, which is discounting the capacity of intuition. Intuition is a supplement to conscious thought. Intuition provides us with valuable insights and unforeseen possibilities.

Rationality and intuition can be developed through education. Listening to both rationality and intuition pursue wholeness rather than disparate parts. Intuitive knowledge is "pure self-consciousness through immediate, direct, primitive penetration"⁹³ instead of by methods that are derivative, inferential, or rational. In this consciousness, both the knower and the known, subject and object, are embraced. Intuitive knowledge does not suppose any separation between the knower and the known, and the subject and object.

The yin/yang philosophy criticizes the sole ways of intellectual dissection and analytical reasoning. The problem is that the value of intellectual dissection and analytical reasoning is relative, limited, and subject to change. Furthermore, in the

⁹³ Chung-yuan Chang, *Creativity and Taoism*, 40-41.

process of attaining ordinary knowledge, the knower and the known are separate from one another. As a result, such a way can never reach to a higher plane.

Yin/yin teaching emphasizes self-acceptance as one of the principles of intuition in education. This principle underscores the fact that what matter is not the situation but the way people perceive it. This method primarily encourages learners to not be involved in self-criticism because a person's self-criticism is nothing more than the props of reductive dualism and determinism. This method is also based on an epistemology that, in nature everything is valuable and worthy. The principle of intuition supports learners' self-acceptance and their own patterns to express their true potential as valuable. Being in self-acceptance, learners are truly centered and neither criticism nor flattery moves them.

When learners refuse to comply with and conform to social and religious conventions, they never lose themselves in a relationship or are overcome by limitations. As learners overcome their own internalized social and religious conventions, they see how they live in limitation and how ideologies and institutions dictate their self-value. The teaching must encourage learners to expand outward to encompass all of life. This is achieved by transcending ego. By transcending ego, learners experience a spiritual kinship with all the life in the world.⁹⁴

Yin/yang teaching invokes learners to transcend analyzing and understanding rationally. The principle of analyzing and rationalizing is substantially rooted in reductive dualism and determination. Rather, yin/yang teaching emphasizes the unlimited capacity for growth and change by transcending rationality. It focuses on learners' infinite

⁹⁴ Diane Dreher, *Tao of Inner Peace*, 15-16.

potential rather than their reduction into formulas and categories. Eternally changing and evolving, learners begin a new cycle of creation and thus transformation and growth.

However, teaching has to do with both rationality and intuition. These two spheres are intrinsically linked, for the world of rationality reflects the world of intuition. For example, a word cannot be defined, apprehended, or articulated only by reasoning and rationality in science and technology. People are able to know a word intuitively in music, painting, and poem. The worlds of rationality and intuition are equally formed, as a human being is created. To ignore this bond or relationship means to fall into reductive dualism, which primarily emphasizes either rationality or intuition. The either-or consciousness has long ignored oneness, leaving dualism in which people have divided minds and bodies, thoughts and feelings, civilization and nature, Christianity and other faiths, and ourselves and one another into disparate and competing polarities.

Teaching must not always deal with measurable, observable phenomena. Rather, knowledge is gained in much more personal ways. It is gained through the cognitive connections that join new knowledge into prior knowledge in the shifting organizations of the mind. It is also gained through hunches that lead to thoughts that seem appropriate and may be supported in retrospect by empirical information. Thus, the intuition is a supplement to conscious thought and vice versa. The intuition provides “valuable insights and infinite possibilities.”⁹⁵ The intuition and conscious thought are all interconnected and interrelated.

I take my personal experience as an example of the method of intuition in education. I

⁹⁵ Diane Dreher, *Tao of Womanhood*, 164.

took a class in a theological seminary in North America. The professor provided students pieces of biblical passages and guided them to write down anything, when they reflected on the pieces. The class agreed upon twelve full minutes of free writing. Students weren't assigned with a special topic. The professor encouraged students to share their writing with a partner and a small group or the whole class, always an individual choice, always voluntary. This process provided a healthy outlet for thoughts and feelings for me. Students didn't need to find out certain overt and bothersome ways to deal with some situations and issues. Such an experience was greatly entertaining for me in that I learned to trust my own feelings and thoughts. I felt that my personal insights were fully accepted and respected by me as well as by other students in the classroom.

Reflecting upon the Professor's teaching method led me to experience a personal and group action of creativity. Such a method strongly supported me in generating a large number of ideas on the biblical pieces. This method also led me to experience a reduction in certain inhibitions that occur in the classroom and therefore stimulate strongly the generation of new ideas. Second, such a teaching led me to experience no criticism of myself and others. No student experienced any criticism on his/her own unique ideas. Lastly, such a method created a supportive atmosphere where students felt free to generate unusual ideas. That is, students were welcomed for their unusual and infinite ideas. They generated unusual ideas by looking from another perspective or setting aside assumptions and formulas.

In such a method of intuition, learners know things not only by reasoning and rationality but also by poem, writing, play, painting, etc. The primary principle of

teaching is to evoke learners to include both rationality and intuition. Such teaching emphasizes learners' unlimited capacity for growth and change rather than falling into certain formulas and categories, separating themselves from other people and different faiths.

Teaching must advocate a balancing of the forces within and without. By balancing the inner and outer forces, learners become strong and flexible, courageous and wise.⁹⁶ Insofar as the principle of harmonious action occurs, learners no longer impose their will on that of themselves or other learners. They no longer disturb, oppress, and force others and other faiths. They no longer oppose their personal patterns and those of others. Rather, they become more natural, harmonious, and peaceful.

The way of intuition begins, as learners know about who they truly are. By centering on themselves, learners accept themselves and easily avoid blaming themselves and others and other faiths. By centering on themselves, learners primarily can escape from the reductive dualism. Teaching must invoke learners to accept both themselves and others, including other faiths, in light of the principle of oneness.

Teaching must lead learners to transcend any rigid addiction to the status quo, which is embodied and elaborated in social and religious rules and formulas within the consciousness of reductive rational dualism. The principle of teaching must encourage learners to be at peace with themselves so that they are able to transform situations, replacing discord with ideologies, others, and different faiths with oneness and fear with compassion. By being at peace with themselves, learners have the capacity to transcend

⁹⁶ Chungliang Al Huang and Jerry Lynch, *Mentoring: The Tao of Giving and Receiving Wisdom* (San

polarities, old definitions, roles, and formulas, opening to new insights rather than limiting themselves to the old hierarchical and dualistic definitions and words. To define themselves, others and other faiths and the relationships, they share with one another.

The primary principle to be at peace with oneself and others and other faiths requires learners to be open-minded, and to listen to both themselves and others, weigh their opinions, and make their own decision. The addictive obedience to something authoritative poses a serious problem of violence toward others and other faiths, violating integrity. Teaching must encourage learners to overcome such mindless violence by remaining centered, looking beyond authority to follow interconnections and interrelations in the principle of harmony and balance.

People are easily thrown off balance when their external supports change or conflict. In contrast, the teaching of intuition emphasizes on centering without which the surface means nothing. The primary role of centering influences social and religious orders and institutions with its rhythms of harmony and balance. Only when people become centers are they fundamentally able to balance concern for others, other faiths, and the world with personal renewal. Learners need to detach from externals and affirm their center because their center is their source of peace with themselves, others, other faiths, and the world.

How do learners experience the method of intuition? They experience it through clear vision when an individual discerns objects, other faiths, people, or situations, not with the physical eyes, but with an internal sense sometimes referred to as the “third eye.” Such

vision concerns something beyond one's physical view. Another way is clear sensing. This is the most frequent way the intuition manifests in our lives, through hunches, gut feelings, or a sense of knowing without knowing how one knows. This sensing is often accompanied by a physical sensation, which varies with each person.⁹⁷

The way of intuition in education primarily advocates balance and harmony between rationalism and intuition and the forces within and without. As learners experience harmony and balance, they no longer critique and judge their will or ideas and those of others according to that of theirs and other people. Thus, they no longer oppress and force themselves or others, including different faiths.

Harmonization of Yin and Yang

The strategy of harmonizing yin and yang is a helpful educational method for wholeness. I define learning by harmonizing yin and yang as a means of education in which contrasting polarities become complementary for wholeness. This method is based on a belief that all existence emerges from the synthesis of the two forces, yin and yang, which are contrasting polarities combined in the wholeness. This method believes that as yin simultaneously contrasts with and embraces yang, their interaction produces a new creation.

Ancestor worship has been a sensitive issue among many evangelical Christians in Korea. Ancestor practice is purely religious and is usually found in Korea. The belief of ancestor worship is that the dead ancestor becomes a spirit, ranking among deities, with

⁹⁷ Diane Dreher, *Tao of Womanhood*, 164-66.

power to bless or to curse his or her family. As in many religions, the spiritual figure is not necessarily friendly, thus necessitating the need to appease the spirit so that the angry spirit will not curse the family. The deceased is an object of worship, and the main goal of religious rites is to appease the spirit.

For the religiously and spiritually motivated ancestor worship, Christian response is rather simple. The Christian response to the ancestral practices in Korea rarely understands diverse elements of Asian beliefs and practices:

Historical records seem to show little evidence that Christian responses, particularly ones taught by Western missionaries, to the ancestral practices in Asia understood the various elements of Asian beliefs and practices. There has been a typical response. Conservative Evangelicals either culturally labeled ancestral worship and veneration as anti-Christian superstition, or as idolatry, a breach of the Ten commandments. Such crusader's mentality immediately brought a tension between the Asian society and Christians.⁹⁸

The reference here is clearly to the traditional condemnation of the long-standing ancestor worship as an idolatrous act as generally perceived among many Evangelical Christians. This statement allows me to see how persons who believe in ancestor spirits rarely understood how to make sense of them due to the lack of room to address the concept within the parameters of Christian exclusivism. Instead, persons lived in a very conflict ridden area---negation, rejection, and Western cultural dictatorship---which put many Christians in direct conflict with persons who practice ancestor worship:

We, during the period of persecution against the Catholic Church in Korea when people knew very little of the world situation, sometimes tried to obtain the freedom of religion and protect the Church by depending on foreign powers, and experienced some cultural conflicts on the way of the introduction of the Western culture. As it was shown in the events that caused sufferings and hurts to our

⁹⁸ Wonsuk Ma, "Three Types of Ancestor Veneration in Asia: An Anthropological Analysis," in *Asian Church and God's Mission*, 169-72

people, we sometimes took part of unjust pressures of foreign countries.⁹⁹

The statement here is to clearly a bloody period of persecution that was the result of the religious and cultural conflicts.

I am very curious to know whether evangelical Christians do right actions toward persons who believe in ancestor spirits. Should they continue to battle with the people who disagreed with them? Should they continue to communicate and demonstrate that God is more powerful and loving than ancestor spirits and other gods? Should they continue to prove that the so-called ancestor spirits are in fact either demonic elements or simply non-existent, perpetuating cycles of exclusivism in all their interactions? Why do they see negation, rejection, and exclusivism as the only way to approach such matters and to notice how dialogue is never considered.

My brief observation of the references illustrates the core features of the pervasive either-or culture, which gets stuck in one extreme or the other, becoming too yin or too yang. Much of the fragmentation within religion, culture, and society is manifested in conditions that seem to be completely out of control. The *Tao Te Ching* teaches that meeting conflict with force overcomes opposition, but never the conflict. Blame and attack, rage and resentment perpetuate cycles of violence and pain. The wise leader seeks real solutions, resolving conflict with the wisdom of Tao.¹⁰⁰

Conflict has led to division and discord because two common misperceptions have trapped persons in fight-or-flight reactions. Persons overgeneralize, seeing whoever disagrees, differs from, and discords with them as the enemy. These widespread

⁹⁹ Ibid.

phenomena are both a result, or is in a cause, of perceiving and acting from a perspective fixed only on “the parts.”

Is there a worldview, a way of perceiving and acting, that people from all backgrounds can restore a sense of healing and hope throughout the world? The yin/yang philosophy provides an answer to this question. This philosophy reminds us that we are part of something larger than ourselves, that everything and everyone is intrinsically related.

The core theme is that persons must see the areas in which persons disagreed as only parts of a larger relationship. For example, if evangelical Christians wanted growth, they have to involve the other group in a dynamic partnership. This upholds a new way of resolving conflict, affirming a spirit of partnership, building a foundation for greater understanding, and affirming spirits of harmony and creation.

The teaching by harmonizing yin and yang aims to invoke learners to accept opposing tendencies in the world as a spirit of partnership for wholeness. Instead of succumbing and seeing the other person and other areas as bad, persons must see conflict as a valuable learning tool. Teaching should lead learners to see conflict as the means for oneness and dynamic growth and a bridge to unite themselves. Thus, conflict resolution is a process that not only solves problems, but also can improve interrelationships. In order to blend different factions, different areas, and different people into a changing system is to involve them in a dynamic partnership. The Tao provides a vision that transcends dualism:

The Tao leader looks beyond friend and foe, profit and loss, fame and disgrace

¹⁰⁰ Diane Dreher, *Tao of Personal Leadership*, 178.

and therefore prevails (*Tao Te Ching*, 56).¹⁰¹

Instead of looking for another person's weakness and different aspect, persons must affirm their own and the other's strength for oneness and dynamic growth. Conflict is an opportunity to learn and grow, to strengthen a relationship, and to develop greater understanding.

For this, teaching must emphasize that one does not stand as a criterion to distinguish itself from the other. Rather, conflicting values and interests are inevitable and intrinsic to life. Nor does yin substantively distinguish itself from yang. The polarities of yin and yang mean contrasting polarities combined in the wholeness of life. Thus, the distinction between conflict and life is irrelevant. When people polarize opposition, they lose wholeness, oneness, and growth.

Then, how can solve conflict and develop partnership? There are three essential principles, each of which combines yin with yang and vice versa. First, for conflict resolution, persons state their desire to work as partners, learning from one another. For this, a positive, nonblaming, nonthreatening opening sets the tone for the entire conversation. Secondly, conflict resolution concentrates on shared needs rather than demands. Demands separate people. Persons ask others to identify and work through their needs. Lastly, conflict resolution is an ongoing process of discovery as people learn, one step at a time to create new possibilities together. Openness to process is key. The process

¹⁰¹ Ibid., 179.

itself develops greater vision and better options than any one person could reach alone.¹⁰²

Learning by harmonizing yin and yang believes that compassion enables people to see beneath apparent discord into the underlying unity of all creation.”¹⁰³ Compassion overcomes apathy, separation, and defensiveness. This idea is based on an epistemology that “love takes people in a quantum leap to a world beyond ego, a new way of knowing.”¹⁰⁴ This is to transcend the limited ego. It unites people with the good of all. Compassion is “the natural expression of a balanced soul.”¹⁰⁵ Thus, if our energies are harmonious, we naturally reach out in benevolence toward all creation, creating harmonious new cycles.

Compassion brings about the spirit of caring that connects all of life. This is a guiding principle in creating, inspiring, nurturing, and supporting the life in the world. Conflict puts persons on the defensive. Persons attack others because they perceive them as attacking them. By replacing attack or conflict thoughts with compassion, persons can break through the destructive cycle of conflict and attack. They can transform people and situations, replacing discord and conflict with compassion. A compassionate life is forgiving oneself and others. Forgiving brings about a renewal of spirit known to persons as the state of no ego blocks and no prejudice.¹⁰⁶

Compassion demands to redefine power. The Tao states, “An open mind brings compassion. Compassion builds power. Such power is natural and nature is one with Tao

¹⁰² Ibid., 189-197.

¹⁰³ Ibid., 210.

¹⁰⁴ Ibid., 211.

¹⁰⁵ Ibid.

¹⁰⁶ Diane Dreher, *Tao of Womanhood*, 66.

(Tao Te Ching, 16).”¹⁰⁷ Dudely Weeks illustrates that to be powerful is to have power. The most powerful kind of power is what Weeks calls “power-with.”¹⁰⁸ Weeks calls the old definition of power “seesaw power” in which power positions may alter, yet no actual increase in power occurs. This is dominating and hierarchical definition. Redefining power sees as maximizing our potential. Weeks calls this “positive power” to “power-with.” People can increase this power without taking advantage of someone else. Rather, they can increase someone else’s positive power while building their own.

For balance to exist, individuals must understand the interrelatedness of microcosm and macrocosm, recognizing their unity with different faiths, and one another. The teaching must lead learners to respect other people exploiting neither their cultures nor their beliefs because the world is an integrated whole. The teaching should teach a vision of oneness, affirming the necessity of cooperation.

The teaching, therefore, must take learners beyond dualism of either-or, the mistaken illusion of separateness from one another and the environment. This limited mindset is responsible for religious exclusivism and conflicts, and other forms of alienation and exploitation. Affirming oneness, the teaching must be holistic, which transcends dualism and the violence it engenders. Teaching, therefore, must purpose for learners to learn to balance of yin and yang. The teaching always recognizes the need for people to construct their own meanings and organize ideas for themselves through creative experience of yin and yang.

In sum, awakening to wholeness enhances the ability to become more conscious of

¹⁰⁷ Diane Dreher, *Tao of Personal Leadership*, 188.

our available choices and less prone to being manipulated. Learning about and experiencing wholeness are essential. When one operates from a holistic orientation, insights arise. Since cultural, education, and religious systems dominated by reductionist beliefs lie at the root of many social, cultural, and religious ills, it is necessary that persons examine their paradigms and educate themselves holistically. Awakening to wholeness is a starting point for discerning and creating strategies relevant to one's own life. Education in the subject of wholeness can resolve every personal, social, cultural, and religious issue. This is a certainly pivotal strategy toward personal and planetary well-being.

¹⁰⁸ The term "power-with" is from Dudley Weeks, *The Eight Essential Steps to Conflict Resolution* (Los Angeles: J. P. Teacher, 1992), 148.

CHAPTER 6

Models of Adult Religious Education for Harmony and Balance based on the Yin/Yang Philosophy

Chapter 5 delineated three educational principles drawn from the yin/yang philosophy. The present chapter creates ways in which religious education can be renewed. This chapter particularly endeavors to contribute to teaching methods for adult religious education that facilitates interreligious dialogue in the Korean Christian community by delineating the integration originated process of the yin/yang principle. I will show the importance of the yin/yang principle for Christian education in the Korean Christian church as well as religious educational studies. This method is based on a variety of ideas and principles of yin/yang theory within the context of education.

The yin/yang principle is a vital teaching device in the field of education primarily because it provides useful insights for people in order to have their voices and life heard in the circles of inclusiveness and wholeness. A variety of images, facts, ideas, and experiences are significantly used and heard in the teaching where the learner dynamically integrates them together toward a unity. The learner examines not only what texts, facts, and experiences say, but will also come to a consciousness and an integrate of a variety of experiences and ideas. These will help learners eliminate distortions that systematically create distance rather than a harmony and balance among different faiths.

This study provides a pattern by which the different elements of experience can be held together in harmony. The result is to increase the intensity of the whole. This educational pattern connotes a specific feature illuminated by an important perspective

that the harmony does not deny the differences among the elements, but it does make possible a unity. Thus, this method fundamentally acknowledges the reliability of differences and diversity. To put it another way, the yin/yang principle-based method necessarily debunks the monolingual and monotonous aspect that eliminates diverse perspectives across traditions and religions. This method, therefore, encourages learners to explore variety and seek to bring the many parts into harmony.

The yin/yang principle-based teaching provides two major elements in teaching. The first element is to seek unity where it is not obvious in the context of traditional religious educational methods. The primacy of this idea provides learners with opportunities to experience wholeness. In the circle of such an education, the teacher is supposed to offer a variety of facts and ideas and the learner is encouraged to look at a certain concept from different perspectives. The problem is that educators continue to maintain a monolingual and monotonous consciousness, which not only documents the primacy of a single idea and image but also critiques for a universal existence of differences and diversity in societies. Consequently, the way the learner brings unity out of diverse elements is eliminated and excluded in education.

Being cautious of the universal claim of differences and diversity, this study suggests the second element in which a major aspect is to seek harmony. This study views the search for unity as done by setting the diverse experiences or facts alongside one another to see what insights and patterns emerge. The teacher ought to be conscious of not only the diverse data and ideas but also open to new ideas and forms of unity. The teacher is to collect the diverse data and ideas relevant to the life and work of the learning community.

The teacher must recognize that there is no one single pattern of unity to be taught. By asking questions, the teacher helps the learner to bring differences into one toward a unity.

This educational method encourages learners to speak for themselves. This method allows the living texts such as the situation and the people to also speak for themselves. So the teacher plays the role of midwife. In the circle of education, the learner is strongly encouraged to reflect on dominant prejudgments and assumptions in personal experience and in theories in order to experience unity and wholeness through diversity and differences.

There are three core models of religious education for harmony and balance: learning from objects, reflective reading of the texts, and learning in cooperation. Learning from objects presents a matrix of experiential narrative that was embodied in people's diverse experiences. Learning from objects means that learners learn by objects, symbols, and stories, etc. This is a way of the intuitive approach in education---that is, the holistic approach of education. Reflective reading of the text discloses all interrelationships contributing insights that go beyond the tradition yet are part of the discernment process. Learning in cooperation believes that the opposites are parts of an ever-changing pattern toward growth. This underscores the function of harmony for all the unheard voices of people, different faiths, and the world. This chapter begins with a model of learning from objects.

Learning by Objects

My literature study of Korean evangelical communities offers insights into educational methods for harmony and balance among different faiths. These themes emerge from this method: the development of wholeness and unity through education, the importance of establishing harmonious relationships with other faiths, and the demythologizing of authoritative theological, theoretical, and cultural conditions.

Learning from objects can be seen in experiential learning. It provides opportunities to test knowledge and relationships through direct experiences. People learn through practical experiences that bring to bear upon the learning environment their resources as whole-persons. Because persons are involved in a diverse range of religious issues that affect the quality and health of their life, their experiences provide extensive and important opportunities for experiential learning for wholeness. Learning from objects evokes other faith traditions as a way of understanding Christianity in its relationship to other faith traditions.

Learning by objects comes from my personal experience with a professor in a theological seminary in North America. A few years ago, in a religious education course, I had an opportunity to handle a tiny wooden cross, which was painted with colorful symbols of birds and trees. The immediate response, which I had to the cross, was the strong and instant rejection of the cross, including colorful symbols painted on it. I not only rejected the dominant cultures embodied in those symbols but also demonized the cross and colorful symbols on it. Handling the cross made me feel strong shame and guilt in myself. The cross was totally foreign to me. I was entirely alienated from the cross and

the symbols, including cultures and traditions represented on it. The colorful cross greatly suppressed me.

The second response to the cross was that I worried about losing the cross in my tradition. I intentionally kept my heart from the colorful cross because I thought that I might be contaminated by something evil embodied on the colorful cross. I didn't want to become a gentile or sinner by accepting the wooden cross. I even couldn't touch the colorful cross because I remembered a Sunday school lesson that taught that Christians should never be friends with non-Christians or other people outside of the circle of Christianity. I thought that the colorful cross and cultures and traditions embodied on the cross never belonged to Christianity. I strongly defended the cross of my own tradition.

The professor with the course encouraged students to have extensive religious dialogue through the colorful cross. From my perspective this was an exclusive experience. The professor asked all the students to close their eyes and reflect upon the cross. The students were encouraged to write down everything that came to their mind, how they were feeling and what memories or pictures they visualized on the cross, no matter how insignificant they were. The students were urged to let the impressions come to them as detailed as possible.

I closed my eyes. As I looked back on my childhood, I was surrounded by a female shaman who handled rice bowls and trees. These were decorated by the colorful symbols of flowers and stars. She was preparing these things as a part of a shaman healing *kut* (ritual) for a dying young girl who was me. My grandmother and mother dressed in colorful Korean traditional clothes kept bowing down before the shaman who wore

rainbow-colored traditional clothes and kept dancing. I was in the midst of these awesome and powerful worlds of ritual and family belief. The colorful stars and flowers were shining. The rice, which the shaman sprinkled, was flying like white snow. The female shaman smoothly touched my head and body with tree branches and a ritual hand fan. Many people around me were laughing and shouting... And I opened my eyes.

Such a moment has reminded me that once I was living in the world of Shamanism. This moment inspired me to see my deepest inner self in different faiths. I have been living in a world where Christianity, Shamanism, Buddhism, and Confucianism meet in one's being and culture. However, I constantly placed these in deep division between each other. The dominant religious matrix of Christianity had taught me to view them as mutually exclusive. I therefore suppressed the unacceptable ones. The experience with the cross and the remembered image of the *kut* made my senses come alive. My special place was expanded. In that imaging these were no suppressions or exclusions but the many co-existing and bringing life. I could be united and more whole with the colorful symbols of birds, trees, and a woman on the wooden cross and those in the Shaman *kut*. Through the experience, the disparity of two worlds was overcome and inclusiveness and togetherness appeared. Relationality had been informed by intuition.

Teaching that seeks to lead learners to experience unity through intuition, finds ways to help students attend to diverse objects, moments, and experiences that can open the memory of their spiritual experiences in order for many questions and answers to appear. As an open reflection about these images, questions, and answers take place it facilitates the envisioning of the unity and wholeness.

In the learning from objects, teaching is rarely arranged in the linear way found in a teacher-centered curriculum. Teaching primarily leads learners toward imagination, intuition, and memories in order to vivify diverse values and truths that have been suppressed and hidden by shame. Thus, learners are the source of design and inquiry rather than being designed and inquired. In the teaching process, forgotten memories, myths, stories, poems, and imaginations are evoked in order for learners to vivify their true self and the spirit of inclusiveness.

Teaching must encourage learners to reflect and imagine various objects and experiences in order to reframe diverse meanings. Mutual interaction with diverse people, religions, and traditions are also encouraged as learners are opened to a new way of putting these together. For example, the symbol of the wooden cross has inspired me to reframe diverse meanings and truths from the different faiths and cultures embodied in it. Teaching opens up the possibility of unity and harmony, which includes diverse experiential and conceptual implications.

This teaching method recognizes the pervasive nature of inquiry. It begins with open-ended questions and answers that do not close inquiry of learners to single problems or ideas in the same way that doctrinal statements do. For example, I was strongly inspired by the professor who encouraged students to deliberate questions in order for them to delineate open-ended answers. Such teaching led students to the recognition of others in their religious experiences, imageries, memories, and symbols through the diverse traditions embodied on the wooden cross. The cultural matrix of education in the churches, including Korean evangelical churches, fails to consider learners as keys for

learning, that is, sources of inquiries and answers. The church's teachings should not be restricted by the dominant orthodox tradition and its linear way. It can lead learners to open-ended inquiries and answers that come forth as they approach diverse traditions, religions, and personal experiences with these. Korean evangelical churches have maintained the blindfold of their monolingual and mono-consciousness, which documents the primacy of a particular idea. The underlying problem is that these churches do not have a vivid awareness of it and thus they are unable to map out how they are able to break up their mono-consciousness. This recognition of other religious experiences now opens a place of inquiry and new meaning making.

The dominant values, expectations, and messages of exclusion no longer fit learners. Learners face division and separation, realizing how it affects broken relationships with others. By unlocking the mono-consciousness, learners uncover suppressed experiences and allow themselves to be invited by the Spirit moving in their new experiences. This invitation must be voiced and reflected upon further so as to lose its power for bringing us to wholeness. Uncovering one's experiences maps out an avenue for learners to break out from the entrapping consciousness and language of either-or. The learner comes to the consciousness with what they have forgotten: they are part of God, part of others, part of themselves, and part of the earth. They come to the consciousness of the creation of healthy community through a process of discovering one's own spiritual and experiential voices embodied and elaborated in one's and other traditions. Learning from objects is an inclusive method of minding ---that is, the holistic approach of education.

Learning from objects is a way of the intuitive approach in education. The method of

intuition in education gives learners the ability to get a sense, vision, or feeling about someone or something which is hidden deep within them. Learning is symbolic and intuitive apprehension, perceiving all of the parts so that they can perceive the whole rather than disparate parts.¹ The intuition communicates with individuals through symbols, poems, feelings, imaginations, and emotions. It usually does not speak to people in clear language or a certain formula.²

This teaching underscores that when people listen to their feelings and emotions it connects them with a greater knowledge. It can bring learners to greater harmony, help them release negativity and conflict, and give them confidence to take action and prepare for change in their life. By being perceptive, creative, sensitive, and empathic learners, persons can begin to identify where there is harmony and discord in their lives.

Learning from objects through intuition may not be possible without allowing oneself to become detached from the tradition's main understandings about these matters. Detachment creates a space for the person to give consideration to a new spiritual insight that continues to engage their knowledge in order to deepen and expand previous understandings. The continuum of change may look as follows:

Original Perception: Information shaped by our communities.

A New Experience: New information or a trigger event may lead to discomfort or dissonance. This is the initial connection with the issue.

Appraisal: Self-examination, identification, or clarification of the concern. What is going on there (with this situation and inside of me)? How were views or beliefs about this issue constructed? This is a place of deeper encounter with the new.

Exploration: Exploration new and old assumption. Where might this lead me?
Testing the veracity of the new.

¹ Diane Dreher, *Tao of Inner Peace*, 28.

² Greta Nagel, *Tao of Teaching*, 67.

Support: Dialogue with others to develop a sense of security and confidence within the new. Seeking the encouragement of families and friends. Feedback is sought as one expresses new ideas and asks for comments. As one comes to new understandings, one also needs new symbols.

Continuous questions and challenge: At this point, one begins to see with new eyes, encounters new stories, and engages in deeper dialogue. One acts according to one's new understandings, views, and beliefs.³

Reflective Reading of the Text

Reflective reading of the texts is another layer in the teaching method to reflect on the monotypic practices of education. This method emphasizes detachment from the perceived truth that is held and valued in the tradition with the purpose of deep evaluations and new insights. This act of teaching is to help learners shake themselves from the power of the paradigms of understanding in order to give consideration to how the Spirit also moves in their experiences. If the process of reflective reading of the text proves their understandings then they are strengthened and re-appropriated. If the process reveals divisions, incongruencies or unanswered questions then the tradition can be strengthened by expanding it. This makes it truer to the experience of the Spirit. In the process persons learn to work with the tradition rather than be manipulated by it.

Reflective reading of the text depicts a different picture from the tradition in which the pivotal role of detachment remains invisible in education. It takes place in the process of conversation. Reflective reading of the text discloses all interrelationships contributing insights that go beyond the tradition yet are part of the discernment process. This can open the discernment process in creative ways. This model considers learners as subject

³ Elizabeth Conde-Frazier, S. Steve Kang, and Gary A. Parrett, *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation* (Grand Rapids, MI: Baker Academic, 2004), 199.

of teaching or teachers themselves. The strategy of detachment helps learners to perceive who they are and to allow their experiences to teach them. By gaining access to the knowledge that comes by becoming themselves, learners are able to change their perspectives on their reality.⁴ Learners are able to identify all the relativity, which has taken place along their life's journey.

One of the goals of Christian education in the Korean evangelical communities indicates that dominant religious traditions and social conditions must be demythologized. Many Christians had held onto the cognitive understandings of the faith according to the religious institutions but had in reality lived according to an inner understanding of separation and division as they related in exclusive ways to other faiths. Somehow they struggled around the tensions between an exclusive tradition and an inclusive way of life. The opportunity to study and reveal oppressive texts opens up new possibilities for understanding and voicing their own inclusive practices so that they no longer will need to hold onto doctrines that are discriminating. This will lead them to inquire of the tradition to find alternatives to the exclusive views. Detaching themselves from the prejudices they can now search the texts for harmonious relationship.

The reflective reading of the text underscores that when learners read religious texts and the scriptures, they must ask questions about the fit between those that learners find sense in, and those that have been formed by others. Learners are called upon to ask whether their experiences and beliefs are truly contained in the biblical pieces or whether they are projected by some kind of standard or image in the scriptures. In the process of

⁴ Diane Dreher, *Tao of Inner Peace*, 17-18.

detachment, the dominant truth no longer stands as the only criterion to measure people and distinguishes itself among many truths.⁵

The solving of problems begins not from what learners were taught, the things within the program of their mind. Rather, believing in themselves, learners are aware of their own unique voices and talents. The dominant voice and norm are primarily detached by a multiplicity of voices of learners. That is, inviting all to participate as knowers, integrating personal feelings and life experience into critical reflection, and listening to and understanding one another, teaching leads persons to reconstruct a monological understanding of the text in which diverse voices have been suppressed. The learner questions the single cultural code, which largely excludes oneness among people and different faiths and their perceptions of who they are and who others are. Thus, teaching must consider learners as sources of knowledge and as learners/teachers.

Teaching must lead learners to evaluate or reconstruct the world, which has been created by the realities they have allowed over the years to be placed there around them, and shatters their minds, which are filled with such a world.

How does this detachment affect learners' perception in constructing dramatic breakthroughs of the dominant value? Is such a method plausible for people? I take my personal experience as an example to answer these questions.

A few years ago, I had an opportunity to talk with a professor at Claremont School of Theology in Southern California. The professor asked me to examine a biblical story and decode the story. Particularly, the professor led me to the question of the single cultural

⁵ Ibid., 135.

code of the story about the Samaritan woman. She is recorded and seen as a prostitute and a religious gentile in the perspective of the conservative religious tradition in the New Testament. I was asked to identify and scrutinize certain ideological orientations that have been imposed on the story. The purpose was to visualize the hidden voices of the story within its cultural and historical context. The professor invited me to look more closely at the experiences of the Samaritan woman and thus to see true voices, cultures, and then my own experiences. In fact, the true voices, cultures, and experiences of the Samaritan woman are totally invisible in my Christian tradition.

The reflective moment with the professor allowed me to perceive the breakthrough of diverse voices, cultures, and experiences as the work of true dialogue in which neither the truth nor truths stand as criteria to distinguish each other. I perceived the work of interpenetration between diverse cultures and traditions of Samaria into those of Christianity. Such a teaching method inspired me, as it exposed the dualism between voices and cultures of Samaria and those of mine who live in multi-religious contexts of Buddhism, Shamanism, Confucianism, and Christianity through accretion, division, and separation. The experience with the professor made me able to free myself from the dominant value and voice in my Christian tradition.

The reflective reading of the text facilitates for teachers and learners detachment from textual interpretation that feed the forces that create a dichotomous truth and false voice. This method helps learners to see how the dominant tradition may at times substantially stifle the spirit of connection and harmonization. This method attempts to bring information that helps us see many sides rather than argue the superiority of one

dimension of interpretation one another. It does this by making connection with suppressed voices, cultures, and experiences in the text and in the lives of the readers of the text. Detachment from traditional interpretations creates connections not previously possible. Inspired by versatility and harmony through detachment, the hierarchical dualism is fused and integrated rather than reversed and conflicted. In this sense, the most deeply held paradigmatic assumptions and ideas of the Bible are challenged and reintegrated when the learner is detached from them, and thus in connection with diverse voices, cultures, and experiences.

My experience with the professor provides me with some reflections on the teaching process. First, by critically reflecting on the biblical pieces, I could take back power over my feelings from certain dominant Christian doctrines, biblical teachings, and theological values, which in the past I had given a lot of power over my understandings and practices. I was encouraged to detach from dominant theological doctrines and interpretations with which I understood the Bible and lived my life. Secondly, I learned that learners are responsible for coming to fuller understandings through self-recovery. They must not fix blame and judge other persons and different faiths. Lastly, I learned that learners should not blame others and other faiths for the way they learned, as embodied in my example where I condemned a Samaritan woman as a gentile and prostitute and her cultures and traditions as demonic.

The professor directed me to develop detachment. She encouraged me to identify religious doctrines and institutions and to develop detachment in order to retain my personal, emotional, and spiritual health and freedom. For example, the professor

encouraged me to let go of my own addiction to the dominant theological values reflected in the biblical pieces and church teachings about them. I was encouraged to let go of my un-examined belief in the church teaching that the Samaritan woman is a bad person as a gentile and prostitute. In the process of reflection, I could see how I was overly dependent on church teachings within an either-or framework. The professor encouraged me to see how I was in an unhealthy relationship, which was coercive and suppressing of other people, different faiths and traditions. I also saw that I sometimes acted as a fixer and judge of others and other faiths, seeing them as wrong and demonic and myself as the right person within the correct framework of either/or.

Teaching must assure learners that they deserve healthy and wholesome relationships in their lives. Learners deserve the ability to change their life and relationships. In turn, because all things are inter-related this has the potential to change others. Teaching must encourage learners to see that they are able to work in positive relationship with themselves as well as others and other faiths and to become co-creators to transform their reality and the world into one where there is harmony.

The experience with the professor also provided some pivotal insights. I came to know that there really isn't any absolute truth. For example, the absolute truth is not in dominant Christian doctrines and values or church teachings. In other words, to see the Samaritan woman as a religious gentile and a prostitute as embodied in my church teaching, is no longer the absolute truth. The truth now depends on learners who have very different definitions and interpretations for what they perceive as truth and reality. This means that the truth need no longer be absolute. Thus, if I believe in my church

teachings as authentic and infallible, that means that I give the church power over me and I turn off my own ability to reflect, to discern and to decide about the text and its teaching for my life. Through detachment, I could change the way I relate to people, different faiths, and the world around me.

The second lesson is that I could see both sides, the negative and the positive. When I saw the biblical pieces through the lens of the biases of the church teachings or theological doctrines, I encountered only one side, excluding the other side. I excluded the Samaritan woman and her experiences and cultures were hidden and invisible in the story. The disharmony was within me. However, through detachment, I was able to encourage both sides by including both the traditional interpretation of the biblical story and the invisible interpretation of the story and culture of the Samaritan woman. This allowed me to be open to both sides, I could come into balance and peace. I no longer denied the other side. I no longer had a conflict with the other side but saw how they were a part of each other in creating an oppressive reality that could be accepted by the religious persons of the past and present contexts. Teaching must bring about the balance where learners are able to see the two contrasting poles combined in the interrelated whole.

Teaching by the reflective reading of the text provides a consistent view of harmony by combining differences and diversity. This kind of teaching is fundamentally different from the top-down teaching or teacher-centered curriculum in which teachers treat learners like machines to be used, transferred, and moved around. It treats learners as whole people. This means that it takes into consideration our ability to perceive clearly as

well as our resistances and blocks for learning. In response, the learners are encouraged to grow and prosper and to express their unique voices and strengths in the whole. The learners have the capacity of resolving conflict, affirming a spirit of harmony and interconnection where they see the other person or themselves in the pattern of harmony and balance. This promotes a more embracing spirituality.

Learning from objects and teaching by reflective reading of the text through intuition and detachment, however, are meaningless without learning in cooperation.

Learning in Cooperation

The model of learning in cooperation is defined as a means of education for harmony across differences. This underscores the function of harmony for all invisible voices of different people, faiths and the world. This model provides a way of understanding the seemingly isolated and separated customs of learning. This helps learners on their oneness with others, to face the systemic forces of separation and brokenness in religion and in society. The building of oneness can occur without compromising one's racial, cultural, and religious identity. Learning in cooperation is an educational approach that nurtures empathic and compassionate relationships among students thus modeling that it could be like to have such relationships between diverse faiths. One of the issues that emerge from discussions about openness to differing aspects is that people within their religious traditions “have (through interreligious dialogue)” and “have not (by religious exclusivism)” opportunities to hear positive and affirming stories about other faiths. Listening appreciatively to the way people in other faiths experience the life-shaping

message opens new vistas of understanding the nature of the life of faith of harmony.

Around the world, there are many religions other than Christianity, or Buddhism, or Confucianism. A global perspective on the human family must involve the consideration of unfamiliar issues about the relation of the religious faith to other religions.

Yin/yang teaching fosters empathic and compassionate harmony across differences. Teaching in cooperation seeks harmony beyond hierarchical and dualistic constructs. This model believes that the opposites are parts of an ever-changing pattern toward growth. This method does not impose a certain value upon differences, seeing one extreme as good and its opposite as evil. This model underscores the function of harmony for all the unheard voices of people, different faiths, and the world. This means that if a voice is missing one will be able to sense it and identify it more readily. The next step would be seeking out the missing voices. In order for this to happen, the learners have to put down their either-or defense since under this framework the opposites and differences are considered as complementary to one another.⁶

An explication of the dualistic function of the dominant language in the Christian tradition is a sphere for the reconstruction of education. Teaching impels learners to set aside their biased language found in the Christian tradition. For example, the language about God in Jesus Christ in the Christian tradition is idolatry, which gives absolute value to relative things, which is a way of controlling the divine by fixing it to one place. For example, some Christians believe that there is only one name under which all persons will be saved, the name of Jesus Christ, the incarnation of God. So they believe that

⁶ Ibid., 104-06

harmony comes about when all non-Christians and other faith believers become Christians. Thus, they fail to relate to persons and communities of other faiths. The religious and cultural conflicts are illumined by the specific feature of imbalance, which necessarily exposes the unhealthy religious and cultural relationship. Such problems mean that the order of balance and harmony is violated.

Teaching in cooperation, however, presents the divine beyond dominant concepts, images, thoughts, and places to be together the whole human family to live together in harmony. The idolatry language of God in Jesus Christ in the Christian tradition fails to demonstrate the fullness of the grace of God.

The biased language of God in Jesus Christ in the Christian tradition is largely framed when people polarize opposition, perceiving God and themselves as good and their adversaries and their gods as evil. This falls into the logical fallacy of the false dilemma, losing the wholeness and oneness and getting caught up in dualism, which invariably turns into conflict.

How do learners benefit from the teaching in cooperation? It is based on an epistemology that, in life, there are always contrasts: men and women, day and night, yin and yang.⁷ The learner needs to honor these rhythms and enjoy the differences. This was part of Jesus' teaching. He used paradox. In one place Jesus speaks of peacemakers (Mt. 5:9) and in another he claims that he has come to bring a sword and not peace (Mt. 10: 34) while yet in another place he puts his disciple's sword back and rebukes him for drawing it (Mt. 26: 52). The totality of these teachings gives us the full understanding to

⁷ Greta Nagel, *Tao of Teaching*, 91, 125; Diane Dreher, *Tao of Personal Leadership*, 235-50.

separate them is to create confusion. Teaching must lead learners to modify their rhythms to harmonize apparent opposites. They need to see beyond polarities because the opposites yin and yang are part of the complement.⁸ Teaching must caution learners to not impose their particular ideas upon these differences, seeing one extreme as good and its opposite as evil, because, at other times and in other faiths, they have been seen as just the reverse.

With this teaching, learners are associated with the breath of the spirit of togetherness and interconnection in the cosmos. This comes closer to the truth of the nature of Jesus “For by him all things were created: things in heaven and on earth, visible and invisible....He is before all things and in him all things hold together.....for God was pleased to have all this fullness dwell in him and through him to reconcile all things to himself....(Colos. 1: 16-20). What would it mean to reflect on the text anew that all things hold together in Christ and to emulate such wholeness? Teaching must inspire learners to be more open to the cosmic force of wholeness, and less inclined to particular images, thoughts, and languages in dualism. Teaching must point to the center of the soul, the sovereign point of the spirit, and the true self, the realm from which inclusiveness and togetherness arise. Teaching has to lead learners into transforming themselves and thus transform the world as co-creators for growth in harmony and balance as those who are ambassadors of reconciliation (not division).

In sum, if this is a model to bring about harmony among different faiths, I explore what it might look like to have a real dialogue toward harmony. The earlier story about a

⁸ Diane Dreher, *Tao of Personal Leadership*, 235-50.

daughter-in-law and mother-in-law in religious conflict gives a short glimpse of how the dialogue between mother-in-law and daughter-in-law could be different once they have detached, reflected, and cooperated. Both the daughter-in-law and mother-in-law struggled around the tensions with each other with an exclusive way to other faiths. The possible opportunity to reveal their exclusive religious doctrines through the ways of detachment, reflection, and cooperation opens up new possibilities for understanding and voicing their inclusive practices so that they no longer will need to hold onto doctrines that are separating and discriminating.

How would the mother-in-law and daughter-in-law detach themselves from their religious doctrines? They need to take emotional distance from dominant religious persons and doctrines that exclude and control them, change their relationship or blame each other. Teaching must lead the mother-in-law and daughter-in-law to review toxic dimensions in their relationship due to religion. They need to let go of the emotional hooks in the relationship that come from outside religious forces (clergy, congregation, beliefs). This will be helpful for recovery and self-healing for detachment. Through detachment, their judgments of others and other faiths will mean less and less and will recreate balanced so they can be evenhanded with one another. Detachment may not be achieved without critical reflection and vice versa. How would the mother-in-law and daughter-in-law reflect critically on their religious teachings and practices? In order for critical reflection to work out, teaching must emphasize not only the rational but also the intuition. It should balance the diverse experiences or methods and debunk the either-or plot in order to balance polarities. Critical reflection leads the mother-in-law and

daughter-in-law to cherish the uniqueness and differences in themselves and others. They can open to diverse experiences and accept responsibility for participation and action for the common good. Teaching must also lead the mother-in-law and daughter-in-law to the principle of cooperation. How can cooperation take place? In order for cooperation to work out, teaching must invoke them to harmonize all invisible voices of different faiths, nurture empathic and compassionate relationship across differences, and consider opposites and differences as complementary to one another. Cooperation leads them to transform themselves and the world as co-creators for growth in harmony and balance.

Once they have detached, reflected, and cooperated, both the mother-in-law and daughter-in-law will discover the principles of oneness and dynamic growth. They will realize that everything is connected, forever evolving in cycles of change, blending the complementary opposites into new forms of creation. In so doing, they will develop and greater respect for themselves and others, greater joy on the path. With this wisdom, they can be leaders, and together, they can lead our world into new cycles of harmony and cooperation.

Conclusion

This study has primarily built religious education for harmony and balance in relationship, based on a study of Asian fiction literatures with special attention to Christian exclusivism, religio-cultural issues, and interreligious dialogue. To do this, this study brings together, interpretation of themes that have emerged from the Asian fiction literatures, literature review of the yin/yang philosophy and religious education theories with the purpose of establishing educational principles based on the yin/yang philosophy. With these principles I have built structures and a framework for an approach for adult religious education for harmony and balance.

This study is an initial step toward shedding light on the building of religious education for harmony and balance among different faiths based on the yin/yang principle. The hitherto well-known topic of harmony and balance embodied in the yin/yang philosophy did not emerge as a central theme in religious education. Re-enacting the principle of harmony and balance from an educational perspective was both the subject and the means of the present study. Indeed, both subject and means derive from my intention as an Asian theologian and educator to fashion personal and communal relationships among different religions. Religious education for harmony and balance based on the yin/yang philosophy maps out a route whereby the compartmentalized conceptions and means in education may be relocated within the harmony provided by yin/yang principle.

An Epistemological Implication

I faced a fundamental discrepancy at the outset and asked: Why does the tradition of yin/yang harmony remain largely unrecognized in religious education? Religious education for harmony and balance exposes the plot of the either-or ethos, which has purposely truncated, distorted, disparaged, and eventually divided people in personal and communal realms. The principle of either-or has separated and destroyed human relationships. In this case, as has been discussed by several Asian theologians, the western frameworks of theology have not served Asian cultures in their Christian living and ministry of life.

Reconstructing religious education for harmony and balance based on the yin/yang principle necessarily exposes either-or epistemology's inherently flawed handling of the truth of relationship. The encountering of the yin/yang principle reconstructs relationship in the either-or context. In this awareness, I have introduced the principle of harmony and balance in the field of religious education for the first time.

This study demonstrates the potential of incorporating the principle of harmony and balance into an epistemological reconstruction for religious education for harmony and balance among different faiths. The reconstruction of religious education for harmony and balance subverts the very edifice of either-or history and culture of relationship in religious education. It presents a whole new language and consciousness for relationship constituted not only by new sets of symbols and concepts but also by a new worldview, which represents the culture and consciousness of cosmic harmony and balance.

A New Worldview

Certain concepts are indicative of something that underlies the cultural and historical edifice of the people. I name this something the worldview of the people through which we can assess whether they are separate or connected; domineering or cooperative; united and different. The concepts and languages of the yin/yang philosophy point as toward a worldview of relationship contingent upon harmony and balance. The principle of harmony and balance creates a space for a worldview for relationship that is characterized by interconnection.

The yin/yang philosophy demonstrates itself as the critique to a general assumption of relationship in the either-or category that produces relationships of separation and division among people. The male and female and Christianity and other religions, are in the ethos of the center and margin as embodied in the study of Asian fiction literatures. The yin/yang principle is an alternative worldview in which such fundamental human concepts and relationships as separation and the disconnection are reconfigured.

In the yin/yang worldview, the Ultimate (or divine), nature, and human beings are not viewed as hierarchically ranked but inextricably interdependent. The alleged dualism between yang (men, heaven, light) and yin (women, earth, and darkness) is strikingly absent. The yin/yang philosophy shows how the principle of harmony and balance engenders a non-dualistic and non-hierarchically interrelated and interdependent worldview.

An Educational Implications

Why does the tradition of yin/yang dynamic remain largely unrecognized in education today? My answer to this question comes from a study and analysis of religious educational theories.

By shedding light on the yin/yang philosophy, my study consequently takes up the task of challenging the authority of either-or knowledge and consciousness in religious education. My reconstruction of education for harmony and balance based on the yin/yang principle breaks the principle of separation and disconnection where people compartmentalize and promote the consciousness of exclusion.

The yin/yang philosophy provides the key to reconstructing religious education for harmony and wholeness. This wholeness is at the heart of teaching from these philosophical assumptions. The concept of harmony helps us to understand education in a new light. Education in the either-or culture appears to subvert the very edifice of relationship. On the other hand, education through the blending of polarities, the yin and the yang, reflects the idea of harmony and wholeness. Teaching must use balanced activities that require gathering, sharing, and analyzing information in linear ways (*yang*) with activities that involve creativity, emotional expression, and personal insight (*yin*). In other words, learners are supposed to learn from having both types of experiences. Teaching based on the yin/yang principle is predominantly balancing activities both rational and intuitive. The reconstruction of religious education for harmony and balance requires learners to build interrelationship and interconnection.

Balancing the elements of various methods or experiences is the primary key of knowing. This balancing is like the intersection of varying sets, allowing learners to be versatile and whole. The instructional model of harmony primarily calls for the struggle against separation between students and teachers and among people. There is no striving for extremes and thus solidarity is maintained.

Students have confidence in themselves and cherish uniqueness and differences in themselves and others. The teachers do not choose to be authoritarian, but primarily work together with students to have power over what they learn, how they learn, and to examine and reflect upon what they have done. This teaching process results in harmony and wholeness.

I have not had time to test this educational approach in a Korean evangelical context in order to gain greater insights about the places of resistance and the time that it takes for dialogue before transformation takes place through this educational approach.

Fruitful Future Research

There are several areas of fruitful future research. This dissertation suggests that learning to welcome “both” presents one of the implications of the yin/yang philosophy--welcoming “both” in one’s relationship to oneself and to other people. Welcoming “both” contains both constructive and destructive elements. Further research might unravel how, in a learning process, constructive tendencies can be fostered and resistant directions restrained.

My work considers the learning of harmony and balance as an appropriate response to

the either-or relationship of people. Further research needs to be done as to how this can be incorporated into already existing religious educational curricula in religious institutions and adult education. Furthermore, a bridge needs to be built to faith communities outside of academia who gained self-confidence through reclaiming the power of harmony and balance. The time is overdue to recognize that reclaiming the power of harmony and balance requires also acknowledging one's share of responsibility in the either-or heritage. Another possible direction for enhancing this work is looking at the common concepts that yin/yang philosophy has with process theology and examining more deeply the possibilities this has for religious education.

This study is limited by the inability to test the educational approach in a particular Korean evangelical context in order to gain greater insights about the places of resistance in the teaching/learning process and for understanding the time that it takes for dialogue to take place before transformation begins.

I am writing from a Korean perspective. Most published resources and research on the yin/yang philosophy, however, do not take explicitly into account non-Asian perspectives regarding the both-and heritage; these unique perspectives warrant special attention in future research.

Concluding Remarks

This study has reflected my intellectual experience of the nexus of interconnections through a literature review of the yin/yang philosophy, a study of Asian fiction literatures, dialogue with scholars who address issues that have emerged in the literatures, and a

literature review of religious education theories for relationship. It is in this web of interrelatedness that everything is related and that everything is in harmony and balance. New directions in education should develop interrelationship in harmony and balance in the context of different faiths.

In sum, reflection of our life experiences in fresh ways leads us to see everything as parts of experiences. We are fullness of God who is bigger than theology, which limits people when they see and define God. People need to let their heart to see more God: how He is moving. God's grace goes even to people who do not believe in Jesus. Experiences are the place in which people can see God's grace. The Grace of God seen in these experiences will help persons to see greater truth. Because they live in this truth persons are looking deeply what is the truth through experiences. The truth of God moves us to show and incarnate the truth that God loves the world. God is in other faiths. People can use other faiths for dialogue. For mature Christians, we no longer fear because 1 John 4: 18 tells, "There is no fear in love." People must show respect. They can show ability of engaging in hard dialogue.

Bibliography

- Abhishiktananda. *The Church in India: an Essay [sic] in Christian Self-Criticism*. Madras: Christian Literature Society, 1969.
- Allport, Gordon. W. *The Nature of Prejudice*. Cambridge, MA: Addison-Wesley Publishing, 1954.
- Baker, William S. "Inerrancy and the Role of the Bible's Authority," *Presbyterian* 6 (Spring and Fall 1995).
- Bethrong, John. "A Whiteheadian Interpretation of Interfaith Dialogue: Religious Pluralism as Scandal or Promise." *Journal of Ecumenical Studies*, 26 no. 1 (winter 1989): 175-95.
- Belenky, Mary Field, et al. *Women's Ways of Knowing: The Development of Self, Voice, and Mind*. New York: Basic Books, 1986.
- Biernatzki, William, Luke Jin-chang In, and Anselm K. Min. *Korean Catholicism in the 1970's: A Christian Community Comes of Age*. Maryknoll, NY: Orbis Books, 1975.
- Boff, Leonardo and Clodovis Boff. *Introducing Liberation Theology*. Maryknoll, NY: Orbis Books, 1987.
- Bordman, Kathan W. "Religious Education in the '70: Human Liberation in an Uptight Age," address delivered at the Service of Installation of the General Secretary of the Religious Education Association, November 8, 1970, New York City. Published in *Religious Education* 66 (Jan.-Feb. 1971): 5-13
- Brock, Rita Nakashima. "And a Little Child Will Lead Us: Christology and Child Abuse." In *Christianity, Patriarchy, and Abuse: A Feminist Critique*, ed. Joanne Carson Brown and Carole R. Bohn, 42-61. New York: Pilgrim Press, 1989.
- Brown, Arthur J. *The Mastery of the Far East: The Story of Korea's Transformation and Japan's Rise to Supremacy in the Orient*. New York: C. Scribner's Sons, 1919.
- . *One Hundred Years: A History of the Foreign Missionary Work of the Presbyterian Church in the U.S.A.* New York: Fleming H. Revell, 1936.
- Burgess, Harold W. *An Invitation to Religious Education*. Mishawaka, IN:

- Religious Education Press, 1975.
- Burns, James. *The Christ Face in Art*. London: Duckworth, 1907.
- Bushnell, Horace. *Christian Nurture*. New Haven: Yale University Press, 1967.
- Chang, Chung-yuan. *Creativity and Taoism: A Study of Chinese Philosophy, Art and Poetry*. New York: Julian Press, 1963.
- Choi, Jeong-Man. "Historical Development of the Indigenization Movement in the Korean Presbyterian Church." D. miss. thesis, Fuller Theological Seminary, 1985.
- Chung, Hyun Kyung. *Kyolguk Un Arumdaum i Urirul Guwon Harkkoya* [In the end, beauty will save all of us]. Seoul: Yol Rim Won, 2001.
- . *Struggle to be the Sun Again: Introducing Asian Women's Theology*. Maryknoll, NY: Orbis Books, 1990.
- Clandinin, D. Jean, and F. Michael Connelly. *Narrative Inquiry: Experience and Story in Qualitative Research*. San Francisco: Jossey-Bass Publishers, 2000.
- Clark, Charles A. *The Korean Church and the Nevius Methods*. New York: Fleming and Revell, 1930.
- Cobb, John B. *Christ in a Pluralistic Age*. Philadelphia: Westminster Press, 1975.
- Cobb, John B, and David Ray Griffin. *Process Theology: An Introductory Exposition*. Philadelphia: Westminster, 1976.
- Colegrave, Sukie. *The Spirit of the Valley: The Masculine and Feminine in the Human Psyche*. Los Angeles: J. P. Tarcher, 1979.
- Conde-Frazier, Elizabeth, S. Steve Kang, and Gary A. Parrett. *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation*. Grand Rapids, MI: Baker Academic, 2004.
- Creel, Herrlee G. *What is Taoism? And Other Studies in Chinese Cultural History*. Chicago: University of Chicago Press, 1970.
- De la Torre, Edicio. Sermon given at 7th CCA Assembly. Published in *A Call to a Vulnerable Discipleship*, ed. G. R. Kara. Singapore: Christian Conference of Asia, 1982.

- Deng, Ming-Dao. *Everyday Tao: Living with Balance and Harmony*. San Francisco: HarperSanFrancisco, 1996.
- Devanandan, Paul David, Nalini Devanandan, and M. M. Thomas, eds. *Preparation of Dialogue: A Collection of Essays on Hinduism and Christianity in New India*. Bangalore: Christian Institute for the Study of Religion and Society, 1964.
- “Dialogue Between Men of Living Faiths, Ajaltoun, 1970, Memorandum,” In *Christians Meeting Muslims; WCC Papers on Ten Years of Christian-Muslim Dialogue*. Geneva: World Council of Churches, 1977. First Published in *Living Faiths and the Ecumenical Movement*. Ed. S. T. Samartha. Geneva: WCC, 1971.
- Diller, Ann, Barbara Houston, Kathryn Pauly Morgan, and Maryann Ayim. “Is Rapprochement Possible Between Educational Criticism and Nurturance?” In *The Gender Question in Education: Theory Pedagogy, and Politics*, by Ann Diller, et al., 135-43. Boulder, CO: Westview Press, 1996.
- Douglas, James D. *Proclaim Christ until He Comes*. Minneapolis: World Wide Publications, 1990.
- Dreher, Diane. *The Tao of Inner Peace: A Guide to Inner Peace*. New York: Plume Book, 2000.
- . *The Tao of Personal Leadership*. New York: HarperBusiness, 1996.
- . *The Tao of Womanhood: Ten Lessons for Power and Peace*. New York: William Morrow and Company, 1998.
- East Asia Christian Conference. *Confessional Families and the Churches in Asia* Report from a Consultation Convened by the East Asia Christian Conference and held at Kandy, Ceylon, December 6-8, 1965.
- Ebenezer, Reginald. “A Study of Church Mission Tensions and a Proposal for a Better Relationship.” Research paper [by a Ceylonese student] Wheaton College Graduate School, May 1975.
- Edelman, Joel. *The Tao of Negotiation: How You can Prevent, Resolve, and Transcend Conflict in Work and Everyday Life*. New York: HarperBusiness, 1994.
- Ekkehard, M. *The Tao Te Ching: A New Translation with Commentary*. New York: Paragon House, 1989.

- Eliade, Mircea. "Paul Tillich and the History of Religions." In *The Future of Religions*, ed. Jerald C. Brauer, 31-36. New York: Harper & Row., 1966.
- Eilers, Franz-Josef, eds. *For All the Peoples of Asia: Federation of Asian Bishops' Conference*. Vol. 2, Documents from 1922 to 1966. Quezon City, Philippines: Claretian Publications, 1997.
- Elwood, Douglas J. *What Asian Christians are Thinking: A Theological Source Book*. Quezon City, Philippines: New Day, 1978.
- Farquhar, John N. *The Crown of Hinduism*. London: H. Milford, 1913.
- Fiorenza, Elisabeth Schussler. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. New York: Crossroad, 1983.
- Forke, Alfred. *The World-Conception of the Chinese: Their Astronomical, Cosmological, and Physico-Philosophical Speculations*. London: Arthur Probsthain & Co., 1925.
- Fung, Yu-lan. *Chuang Tzu: A New Selected Translation with an Exposition of the Philosophy of Kuo Hsiang*. Shanghai: Commercial Press Limited, 1964.
- . *A Short History of Chinese Philosophy*. Ed. Derk Bodde. New York: Free Press, 1997.
- Gerber, Alex, Jr. *Wholeness: On Education, Buckminster Fuller, and Tao*. Kirkland, WA: Gerber Educational Resources, 2001.
- Gilligan, Carol. *In a Different Voice: Psychological Theory and Women's Development*. Cambridge: Harvard University Press, 1982.
- Gooden, Winston. "Responses and Comments from an Adult Development Perspective." In *Faith Development in the Adult Life Cycle*, ed. Kenneth Stokes. 85-119. New York: W. H. Sadlier, 1982.
- Greene, Erik D. *Recovering in the Tao: The Way to Healing and Harmony*. Wayne, MI: Tao Bear Books, 2003.
- Gray, Elizabeth Dodson. "Feminist Theology and Religious Education." In *Theologies of Religious Education*, ed. Randolph Crump Miller, 199-220. Birmingham: Religious Education Press, 1995.
- Groome, Thomas H. "The Spirituality of the Religious Educator." *Religious Education* 83, no. 1 (winter 1988): 9-20.

- Gutierrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*, Rev. ed. Trans. and ed. Sister Caridad Inda and John Eagleson. Maryknoll, NY: Orbis Books, 1988.
- Dreher, Diane. *The Tao of Inner Peace: A Guide to Inner Peace*. Rev. ed. New York: Plume Book, 2000.
- . *The Tao of Personal Leadership*. New York: HarperBusiness, 1996.
- . *The Tao of Womanhood: Ten Lessons for Power and Peace*. New York: William Morrow and Company, 1998.
- “Han’guk Sahoe-wa Chongkyo Taehyonghwa” [Korean Society and Over-size Growth of Religions]. *Korea Times*, 17 October 1984, Toronto ed.
- Harris, Maria, and Gabriel Moran. *Reshaping Religious Education: Conversations on Contemporary Practice*. Louisville: Westminster John Knox Press, 1998.
- Harris, Maria. *Dance of the Spirit: The Seven Steps of Women’s Spirituality*. New York: Bantam Books, 1989.
- Harrison, R. K. *Introduction to the Old Testament: With a Comprehensive Review of Old Testament Studies and A Special Supplement on the Apocrypha*. Grand Rapids: Eerdmans, 1969.
- Hartz, P. T. *Taoism: World Religions*. New York: Facts on File, 1993.
- Hattori, Yoshiaki. “The Unique Christ in the Challenge of Modernity.” In *The Unique Christ in Our Pluralist World*, ed. Bruce J. Nicholls, 81-88. Carlisle, UK: Published on Behalf of the World Evangelical Fellowship by Paternoster Press; Grand Rapids, MI: Baker Books, 1994.
- Heiler, Friedrich. “The History of Religions as a Preparation for the Cooperation of Religions.” In *The History of Religions: Essays in Methodology*, ed. Mircea Eliade and Joseph M. Kitagawa, 84-140. Chicago: University of Chicago Press, 1959.
- Hess, Carol Lakey. *Caretakers of Our Common House: Women’s Development in Communities of Faith*. Nashville: Abingdon Press, 1997.
- . “Gender, Sin, and Learning: A Response to Reinhold Niebuhr.” *Religious Education* 88, no. 3 (Summer 1993): 350-76.

- Hick, John. *God Has Many Names*. Philadelphia: Westminster Press, 1982.
- . *God and the Universe of Faiths: Essays in the Philosophy of Religion*. London: Macmillan, 1975.
- Hofinger, Johannes. *The Art of Teaching Christian Doctrine*. Rev. ed. Notre Dame, IN: University of Notre Dame Press, 1962.
- Hong, Chi-Mo. "Hankuk Choki Sonkyosadului Sinangkwa Sinhak" [The faith and theology of early missionaries to Korea]. *Presbyterian Theological Quarterly* 51 (March-June 1984): 128-39.
- Huang, Chungliang Al, and Jerry Lynch. *Mentoring: The Tao of Giving and Receiving Wisdom*. San Francisco: HarperSanFrancisco, 1995.
- . *Tao Mentoring: Cultivate Collaborative Relationships in All Areas of Your Life*. New York: Marlowe & Company, 1999.
- Hunt, Everett Nichols. *Protestant Pioneers in Korea*. Maryknoll, NY: Orbis Books, 1980.
- Huh, Kyung Sam. "Hankuksungkulkyohoe Sunkyochungchaekkoa Kyohoesungjangoi Koajae" [The Mission strategies of the Korean Evangelical Church and the assignment of the church growth]. In *Theology and Mission*. Vol. 4. Seoul: Seoul Theological University Press, 1977.
- Hurh, Won Moo, and Kwang Chung Kim. "Religious Participation of Korean Immigrants in the United States." *Journal for the Scientific Study of Religion* 29 (1990): 19-34.
- Hurty, R. Kathreen. "Women in the Principal's Office: Perspectives on Leadership and Power." Ph. D. diss., University of California, Berkeley, 1985.
- Johnson, Elizabeth A. *She Who Is: The Mystery of God in Feminist Theological Discourse*. New York: Crossroad, 1992.
- Jordan, Judith V. "Relationship and Empowerment." In *Women's Growth in Connection: Writings from the Stone Center*, eds. Jordan, Judith V., Alexander G. Kaplan, Jean Baker Miller, Irene P. Stiver, and Janet L. Surrey, 62-80. New York, London: Guilford Press, 1991.
- Joseph Cook Memorial lecture; 1972. *Asians and Blacks: Theological Challenges*. Bangkok: East Asia Christian Conference, 1973.

- Joseph, Susan. "Image of God." *In God's Image* (September 1988): 37.
- Jung, Carl, et al. *Man and His Symbols*. Garden City, NY: Doubleday, 1979.
- Kil, Jin K. *Younggye Kil Sun-Ju* [The biography of the Rev. Sun-Ju Kil]. Seoul: CLS, 1968.
- Kim, Sang Yil. "Han and Han: Theological Interpretation of Hanism." In *Hanism as Korean Mind: Interpretation of Han Philosophy*, e astern Academy of Human Sciences, 1984.ds. Sang Yil Kim and Young Chan Ro, 103-11. Los Angeles: Eastern Academy of Human sciences, 1984.
- . *Han ch'olhak* [Han Philosophy]. Seoul: Jeon-mang Sa, 1983.
- Commission on Theological Concerns of the Christian Conference of Asia, [preface by James H. Cone]. *Minjung Theology: People as the Subject of History*. Maryknoll, NY: Orbis Books, 1983.
- Kitamori, KazoH. *Theology of the Pain of God*. Richmond, VA: John Knox Press, 1965.
- Knitter, Paul F. *Introducing Theologies of Religions*. Maryknoll, NY: Orbis Books, 2002.
- Korean Evangelical Church. *Hankuk Sungkul Kyohoesa* [History of Korean Evangelical Church]. Seoul: Korean Evangelical Church Publishing, 1986.
- Kidokkyo Daehan Sungkulkyohoe Oichungsa*: 1945-1993 [The Korean Evangelical Church Protocol]. Seoul: Il Chung Sa, 1994.
- Koyama, Kosuke. *Water Buffalo Theology*. Maryknoll, NY: Orbis Books, 1999.
- . "Syncretism and Accommodation." OMF Bulletin [Singapore], October 1972, 101-117.
- LeBar, Lois E. *Education That Is Christian*. Westwood, NJ: Revell, 1958.
- . "The Teaching-Learning Process." In *A Reader in Christian Education: Foundations and Basic Perspectives*, ed. Eugene S. Gibbs, 367-91. Grand Rapids, MI: Baker Book House, 1992.
- Lee, Boyung. "Re-creating Our Mother's Dishes: Asian and Asian North American Women's Pedagogy." In *Off the Menu: Asian and Asian North American Women's Religion and Theology*, ed. Rita Nakashima Brock, Jung

- Ha Kim, Kwok Pui-Lan, and Seung Ai Yang, 293-315. Louisville: Westminster John Knox Press, 2007.
- Lee, ByungDo. *HanKookSa: KoDaePon* [Korean history: The ancient part]. Seoul: UIYoo Publishing, 1964.
- Lee, Chun Young. *Sungkulyohoesa* [History of Korean Evangelical Church]. Seoul: Korean Evangelical Church Publication, 1970.
- Lee, KyungJae. *DanKunShinHwa* [A Philosophy of DanKun Myth]. Seoul: SeongSeoYeonKooSa, 1992.
- Lee, Sun Ai. "Image of God." *In Image of God* (September 1988): 37.
- Lin, Yutang. *The Importance of Living*. New York: Reynal & Hitchcock, 1937.
- Lincoln, Yvonna S., and Egon G. Guba. *Naturalistic Inquiry*. Beverly Hills, CA: Sage, 1985.
- Little, Sara. "Randolph Crump Miller: Theologian-Educator." *Religious Education* 73. no. 5 (sept.-oct. 1978): 66-77.
- Lyn, Yutang. *The Importance of Living*. New York: Reynal & Hitchcock, 1937.
- Ma, Wonsuk. "Three Types of Ancestor Veneration in Asia: An Anthropological Analysis." In *Asian Church and God's Mission: Studies Presented in the International Symposium on Asian Mission in Manila, January 2002*, ed. Wonsuk Ma and Julie C. Ma, 163-77. Manila, Philippines: OMF Literature; West Caldwell, NJ: Mountain World Mission, 2003.
- Ma, Julie C. "A Close Encounter with the Transcendental: Proclamation and Manifestation in Pentecostal Worship in Asian Context." In *Asian Church and God's Mission: Studies Presented in the International Symposium on Asian Mission in Manila, January 2002*, ed. Wonsuk Ma and Julie C. Ma, 127-45. Manila, Philippines: OMF Literature; West Caldwell, NJ: Mountain World Mission, 2003.
- Marger, Martin N. *Race and Ethnic Relations: American and Global Perspectives*. 2nd ed. Belmont, CA: Wadsworth Publishing, 1991.
- Marsden, George M. "Fundamentalism and American Evangelicalism." In *The Variety of American Evangelicalism*, ed. Donald W. Dayton and Robert K. Johnston, 22-33. Knoxville: University of Tennessee Press, 1991.

- Marshall, I. Howard. *Biblical Inspiration*. Grand Rapids, MI: Eerdmans Publishing, 1983.
- Mayr, Marlene. *Modern Masters of Religious Education*. Birmingham, AL: Religious Education Press, 1983.
- Mbiti, John S. *African Religions and Philosophy*. New York: Praeger, 1969.
- , ed. *Confessing Christ in Different Cultures: Report of Colloquium Held at the World Council of Churches Ecumenical Institute, Switzerland, 2-8 July 1977*. Celigny, Switzerland: Ecumenical Institute, 1977.
- Merton, Thomas. *Zen and the Birds of Appetite*. New York: New Directions, 1968.
- McGrath, Alister E. *Evangelicalism and the Future of Christianity*. Downers Grove, IL: InterVarsity Press, 1995.
- Miller, Randolph Crump. *The Clue to Christian Education*. New York: Scribner's, 1950.
- . "Continuity and Contrast in the Future of Religious Education." In *The Religious Education We Need: Toward the Renewal of Christian Education*, ed. James M. Lee, 28-54. Mishawaka, IN: Religious Education Press, 1977.
- . "Some Clarifying Thoughts About Religious Education." *Living Light* 13, no. 4 (winter 1976): 487-98.
- . "Theology and the Future of Religious Education." *Religious Education* 72, no 1 (Jan.-Feb. 1997): 46-60.
- , ed. *Theologies of Religious Education*. Birmingham: Religious Education Press, 1995.
- *This We Can Believe*. New York: Hawthorn Books, 1976.
- Miller, Ron. "Holistic Education in the United States: A 'New Paradigm' or a Cultural Struggle?" *Holistic Education Review* 6 (Dec. 1993): 1-34
- Min, Kyung-Bae. *Hankuk Kidok Kyohoesa* [The history of the Korean Christian Church]. 3rd ed. Seoul: Yonsei University Press, 1995.
- Moore, Allen J. "One Hundred Years of the Religious Education Association." *Religious Education* 98, no. 4 (fall 2003): 426-36.

- Moore, Mary Elizabeth Mullino. *Education for Continuity and Change: A New Model for Christian Religious Education*. Nashville: Abingdon Press, 1983.
- . “Feminist Theology and Education.” In *Theological Approaches to Christian Education*, ed. Jack L. Seymour and Donald E. Miller, 63-80. Nashville: Abingdon Press, 1990.
- . *Teaching from the Heart: Theology and Educational Method*. Harrisburg, PA: Trinity Press International, 1998.
- . “Women and Men in the Social Order: Challenge to Religious Education.” In *Religious Education as Social Transformation*, ed. Allen J. Moore, 66-91. Birmingham: Religious Education Press, 1989.
- Nagel, Greta. *The Tao of Parenting: The Ageless Wisdom of Taoism and the Art of Raising Children*. New York: Plume, 1998.
- . *The Tao of Teaching: The Special Meaning of the Tao Te Ching as Related to the Art and Pleasures of Teaching*. New York: Donald I. Fine, 1994.
- National Association of Evangelicals for United Action. *Christian Education in a Democracy: The Report of the N.A.E. Committee*. By Frank E. Gaebel. New York: Oxford University Press, 1951.
- Niles, Preman D. “Christian Mission and the Peoples of Asia.” In *Ferment and Protest: Some Christian Responses to Peoples’ Aspirations*, 7-26. Hong Kong: World Student Christian Federation, Asia/Pacific Religion, 1982.
- Oh, Kang Nam. “Hanism as a Catalyst for Religious Pluralism,” in *Hanism as Korean Mind: Interpretation of Han Philosophy*, editors: Sang Yil Kim and Young Chan Ro, 75-89. Los Angeles, Calif.: Eastern Academy of Human Sciences, 1984.
- Paek, Nak-Chun. *The History of Protestant Missions in Korea: 1832-1910*. 4th ed. Seoul: Yonsei University Press, 1987.
- Pak, Ung Kyu. *Millennialism in the Korean Protestant Church*. New York: Peter Lang, 2005.
- Panikkar, Raimundo. *The Unknown Christ of Hinduism: Towards an Ecumenical Christophany*. Rev. ed. Maryknoll, NY: Orbis Books, 1981.
- Parodi, Dominique. “Knowledge and Action in Dewey’s Philosophy.” Trans. Walter Geiseke. In *The Philosophy of John Dewey*, ed. Paul Arthur Schilpp,

- 227-42. Evanston, IL: Northwestern University, 1939.
- Palmer, Spencer J. *Korea and Christianity: The Problem of Identification with Tradition*. Seoul: Hollym, 1967.
- Park, Andrew Sung. *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin*. Nashville: Abingdon Press, 1993.
- Parodi, Dominique. "Knowledge and Action in Dewey's Philosophy," translated by Walter Geiske. In *The Philosophy of John Dewey*, ed. Paul Authur Shilpp, 227-42. New York: Tudor Publishing, 1951.
- Phan, Peter C. *Being Religious Interreligiously: Asian Perspectives on Interfaith Dialogue*. Maryknoll, NY: Orbis Books, 2004.
- Pollard, Harriet E. "The History of the Missionary Enterprise of the Presbyterian Church, U.S.A. in Korea with Special Emphasis on the Personnel," M.A. thesis, Northwestern University, 1927.
- Race, Alan. *Christians and Religious Pluralism: Patterns in the Christian Theology of Religions*. London: SCM Press, 1983.
- Reynolds, Blair. *Toward a Process Pneumatology*. Selinsgrove (PA): Susquehanna University Press; London: Associated University Presses, 1989.
- Ro, Bong Rin. "Contextualization: Asian Theology." In *What Asian Christians are Thinking: A Theological Source Book*, ed. Douglas J. Elwood, 47-58. New Day Publishers, 1978.
- Ro, Bong-Rin and Marlin L. Nelson. *Korean Church Growth Explosion*. Seoul: Word of Life Press, 1983.
- Ryu, Tongshik. *Han 'guk Chongkyo-wa Kidokkyo* [Korean religion and Christianity]. Seoul: Christian Literature Society of Korea, 1965.
- Samartha, S. J. *One Christ, Many Religions: Toward a Revised Christology*. Marknoll. NY: Orbis Books, 1991.
- Sawyer, Ralph D, etal., trans. *The Tao of War: The Martial Tao Te Ching*. Boulder, CO: Westview Press, 1999.
- Schipani, Daniel S. "Liberation Theology and Religious Education." In *Theologies of Religious Education*, ed. Randolph Crump Miller, 286-313. Birmingham: Religious Education Press, 1995.

- Sherrill, Lewis Joseph. *The Gift of Power*. New York: Macmillan, 1955.
- Siu, R. G. H. *The Tao of Science: An Essay on Western Knowledge and Eastern Wisdom*. Cambridge, MA: Technology Press, Massachusetts Institute of Technology, 1957.
- Smart, James D. *The Teaching Ministry of the Church: An Examination of the Basic Principle of Christian Education*. Philadelphia: Westminster Press, 1954.
- Smith, Wilfred Cantwell. *Faith and Belief*. Princeton: Princeton University Press, 1979.
- Solle, Dorothee. *Thinking about God: An Introduction to Theology*. Trans. John Bowden. London: SCM Press; Philadelphia: Trinity Press Intl., 1990.
- Song, C. S. "The Decisiveness of Christ." In *What Asian Christians are Thinking: A Theological Source Book, with Supplementary Bibliography*, ed. Douglas J. Elwood, 240-64. Quezon City, Philippines: New Day, 1978.
- . *Tell Us Our Names: Story Theology from an Asian Perspective*. Maryknoll, NY: Orbis Books, 1984.
- . *Third-Eye Theology: Theology in Formation in Asian Settings*. Maryknoll, NY: Orbis Books, 1979.
- Stiskin, Nahum. *The Looking-Glass God: Shinto, Yin-Yang, and Cosmology for Today*. [Kyoto]: Autum Press, distributed by Weatherhill, 1971.
- Stone, Jerry H. "Narrative Theology and Religious Education." In *Theologies of Religious Education*, ed. Randolph Crump Miller. 255-85. Birmingham: Religious Education Press, 1995.
- Suchocki, Marjorie Hewitt. *Divinity and Diversity: A Christian Affirmation of Religious Pluralism*. Nashville, TN: Abingdon Press, 2003.
- Sundaker, Paul. "How I Became a Christian." In *Testimony amid Asian Suffering*, ed. T. K. Thomas, 73-85. Singapore: Christian Conference of Asia, 1977. Cited in C. S. Song, *Tell Us Our Names: Story Theology from An Asian Perspective*. Maryknoll, NY: Orbis Books, 1984.
- Tan, Kim-Sai. "The Unique Christ in the Plurality of Religions." In *The Unique Christ in Our Pluralist World*, ed. Bruce J. Nicholls, 67-78. Carlisle, UK: Published on Behalf of the World Evangelical Fellowship by Paternoster

- Press; Grand Rapids, MI.: Baker Books, 1994.
- Thomas, M. M. *The Acknowledged Christ of the Indian Renaissance*. Madras: Christian Literature Society, 1970.
- . *Christian Response to the Asian Revolution*. London: Sem Press, 1964.
- . *Man and the Universe of Faiths*. Madras: Published for the Christian Institute for the Study of Religion and Society, Bangalore, by the Christian Literature Society, 1975.
- Ting, K. H. *How to Study the Bible*. Hong Kong: Tao Fong Shan Ecumenical Centre, 1981.
- Toynbee, Arnold J. *Christianity among the Religions of the World*. New York: Scribner's, 1957.
- Westerhoff, John. *Values for Tomorrow's Children: An Alternative Future for Education in the Church*. Philadelphia: Pilgrim Press, 1970.
- . *Will Our Children Have Faith*. New York: Seabury Press, 1976.
- Wahlberg, Rachel Conrad. *Jesus According to a Woman*. New York: Paulist Press, 1975.
- . *Jesus and the Freed Woman*. New York: Paulist Press, 1978.
- Watts, Alan. *Tao: The Watercourse Way*. New York: Pantheon Books, 1975.
- Wang, Wayne L. *The Dynamic Tao and Its Manifestations: A Field Theory Analysis of Lao-tzu Tao Te Ching*. Darien, IL: Helena Island Publisher, 2004.
- Weeks, Dudley. *The Eight Essential Steps to Conflict Resolution: Preserving Relationships at Work, at Home, and in the Community*. Los Angeles: J. P. Teacher, 1992.
- Wickcemasinghe, Lakshman. "Living in Christ with People." In *A Call to A Vulnerable Discipleship: CCA Seventh Assembly, 1981*. [Niles Memorial Lectures]. Singapore: Christian Conference of Asia, 1982.
- Willoughby, Leonard. *Every Day Tao: Self-Help in the Here and Now*. Boston: Weiser Books, 2001.
- Whitehead, Alfred North. *Adventures of Ideas*. New York: Macmillian, 1933.

- . *The Aims of Education: and Other Essays*. New York: Free Press, 1929.
- . *Process and Reality: An Essay in Cosmology*. Collected ed. Ed. David Ray Griffin and Donald W. Sherburne. New York: Free Press, 1978.
- Won, Jong. *Sansa e Pin Omoni Kkot* [Blown Mother Flower in the mountain temple]. Seoul: Moon Ye Ma Dang, 2001.
- World Council of Churches. *Faith and Order Asian Regional Consultation*, Bangkok, Thailand, 15-19 (January 1996). Faith and Order Paper, no. 175. Geneva, WCC, 1996.
- Yeo, Khiok-Khng. *What Has Jerusalem to Do with Beijing: Biblical Interpretation from a Chinese Perspective*. Harrisburg, PA: Trinity Press International, 1998.
- Yeung, Arnold M. K. "Union with Tao in Tao Te Ching: A Dialogue between a Taoist and a Christian." *Acta Orientalia* 52 (1991): 68-80.

Electronic Sources

- Assemblies of God. General Assembly, Korea. "A Creed of Korean Full Gospel Church" and "Introduction." [In Korean]. <http://www.agkdc.org/tenet.html> (accessed May 5, 2008).
- Christian Campus Crusade. "The Four Spiritual Laws." Resource (5). [In Korean]. <http://www.blog.daum.net/leadership/9562332> (accessed June 6, 2008).
- Hooker, Richard. "Chinese Philosophy: Yin and Yang." Learning module of "World Civilizations." Washington State University Internet Classroom. Updated June 6, 1999. <http://www.wsu.edu/~dee/CHPHIL/YINYANG.HTM> (accessed March 17, 2008).
- Kim, Young Bock. "An Introduction to Korean Church." Advanced Institute for the Study of Life [Seoul]. http://www.oikozoe.or.kr/bbs/read.cgi?board=edata&nnew=2&y_number=6 (accessed May 5, 2008).
- . "Jesus Christ among Asian Minjung: A Christological Reflection." August 1989. <http://www.Religion-online.org/showarticle.asp?title=46> (accessed January 3, 2009).
- Korean Yeido Full Gospel Church. "The History of the Full Gospel Church." [In Korean]. http://yfgc.fgtv.com/Y1/WY1_1.htm (accessed May 11, 2008).

Korean Baptist Convention. "Introduction." [In Korean]. <http://www.koreabaptist.net> (accessed May 5, 2008).

Korean Evangelical Holiness Church. "Introduction." [In Korean]. <http://www.kehcn.org> (accessed May 11, 2008).

Messina, James J., and Messina, Constance. "Tools for Handling Control Issues: Developing Detachment." Coping org., 1999-2007.
<http://www.coping.org/control/detach.htm> (accessed May 20, 2008).

Presbyterian General Assembly Theological Seminary. Church. "A Creed of Korean Presbyterian Church." [In Korean]. http://www.hkc.pe.kr/sub/sub01_01.asp (accessed May 5, 2008).

TKDTutor: "Knowledge for Taekwondo Professionals: Yin-Yang."
<http://www.Tkdtutor.com/06Concepts/Psychology/YinYang/YinYang01.htm> (accessed March 17, 2008).

Wang, Robin R. "YinYang (Yin-yang)." *The Internet Encyclopedia of Philosophy*, 2006.
<http://www.iep.utm.edu/y/yinyang.htm> (accessed March 17, 2008).